

10-1-1995

Evangelical Visitor - October, 1995 Vol. 108. No. 10.

Glen A. Pierce

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/2620>**Recommended Citation**Pierce, Glen A., "Evangelical Visitor - October, 1995 Vol. 108. No. 10." (1995). *Evangelical Visitor (1887-1999)*. 2620.<https://mosaic.messiah.edu/evanvisitor/2620>**Sharpening Intellect | Deepening Christian Faith | Inspiring Action**

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

evangelical
VISITOR
October 1995

SPECIAL OCTOBER FOCUS:

**THE PASTORAL
MINISTRY**

- Pastoral Ministry Round Table
- Reflections on the Pastoral Ministry
- Encouraging Women in Ministry and Leadership
- The Care and Feeding of Shepherds

ALSO

- Malawi and Showers of Blessing
- For His Glory
- Family Ideas—Activities for Everyone
- ...AND MUCH MORE...



Special People

by Gail Clouse Lewis

I listened as he came up the steps...

I listened as he came up the steps into the house. The cold air that invaded the house as he fumbled for the door made me want to creep deeper into my covers. I couldn't feel any less loved or unwanted. Tonight had been my birthday and my father had chosen to go to a bar instead of celebrating with me.

He stumbled into the bathroom and threw up. I knew that he would wake up and be remorseful; maybe even want to take me shopping as a sort of penance for missing my cake and ice cream. I wouldn't be there, though. I'd started to attend the church down the block and I looked forward to Sunday school and Junior Church each week. I was close to getting a perfect attendance button.

The most important thing about the church, though, were the adults committed to teaching me about the Lord. My mother, when quizzed, told me that Jesus had been a very good man, an example for the rest of us to follow. Evidently she didn't know about the strength he would give in times of trouble and the constant refuge he could be for her. The people at church, however, told me about a Savior who loved me and would always be with me. I accepted the Lord every night for three months until someone told me that I didn't lose my salvation every time I sinned.

I didn't realize then that the church people were also working on my parents. Ethan Gramm and his wife Elizabeth made an effort to reach out to my mother and eventually she gave her life to the Lord. My mother started to attend church with me, dragging along my two brothers. My father continued to drink, and life at home became a struggle of good versus evil.

My father, who considered himself a good father and husband, came under prayer fire and verbal attack. My mother, relatively new in her faith, made his life miserable

and threatened to leave him if he didn't stop drinking.

Keith Ulery and his wife Lucy had taken over the Mountain View pastorate and worked hard to establish a relationship with my father. Keith would drop by my father's business and discuss his relationship (or lack thereof) with God. My father, while cordial, remained distant. In his opinion, church was not for real men.

As events escalated, our home life was at an all-time low; my father felt manipulated and depressed. One night, after an all-night drinking experience, he was reluctant to face my mother, knowing it would probably be the last straw. He drove to a bluff that overlooked the city and knew he had two choices: suicide or faith in the Lord to deliver him from his addiction and keep his family together.

The Lord changed my father that night, and our family life started on a path with a canopy of hope and trust. The Holy Spirit's gifts of friendship and generosity were evident in my father and appreciated by many in our small church.

Keith Ulery and my father became friends and, more importantly, brothers in the Lord due to Keith's ministry. My mother and father joined Bible Study Fellowship and many mornings I would get up to find them working in their workbooks and Bibles together. My father, while far from perfect, had come miles from the path he'd been traveling.

Ten years ago my father died from a massive heart attack at the age of forty-nine. He'll be waiting for me when I get to heaven mainly because of the ministry of two men who cared enough to make an effort. Thank you, Ethan and Keith.



"Special People" profiles a wide variety of Brethren in Christ members of all ages and from all walks of life.

YOU are invited to submit a short article about some "Special Person" you would like to introduce to Visitor readers. Articles should be typewritten, preferably 300-400 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).

Mail your article to Evangelical Visitor, P.O. Box 166, Nappanee, IN 46550.

SPECIAL NOTE:
Articles about "Special People" in their teens, 20s, 30s, and 40s are invited.

Gail Clouse Lewis lives in Portland, Oregon.

Evangelical Visitor

evangelical VISITOR

The official publication of the Brethren in Christ Church

October 1995

Vol. 108, No. 10

**Brethren in Christ Church
General Church Offices**
431 Grantham Road; P.O. Box 290
Grantham, PA 17027-0290
Telephone: (717) 697-2634
FAX Number: (717) 697-7714

General Church Officers
Moderator: Harvey R. Sider
General Secretary: R. Donald
Shafer
General Treasurer: Allen Carr

EVANGELICAL VISITOR
(ISSN 0745-0486) is published
monthly by Evangel Press,
2000 Evangel Way (P.O. Box 166),
Nappanee, IN 46550-0166.
Telephone (219) 773-3164.
FAX number: (219) 773-5934.

Member of Evangelical Press Associa-
tion and Meetinghouse, a Mennonite
and Brethren in Christ editors group.
Biblical quotations, unless otherwise
indicated, are from the New Interna-
tional Version.

Editor: Glen A. Pierce
Cover Design: Tracey Owen
Circulation: Nancy Lentz

Mailing Information: All correspon-
dence, manuscripts and subscriptions
should be addressed to the Editor,
Evangelical Visitor, P. O. Box 166,
Nappanee, IN 46550-0166. Changes
of address should include both the old
and new address and the identification
numbers on the first line of the label.

Single Copy Price: \$1.00 (U.S. funds)

U.S. Subscriptions: 1 year-\$12.00;
2 years-\$21.50; 3 years-\$38.50;
5 years-\$48.00. New and Gift: \$10.25
Lifetime: \$180.00.

Canadian Subscriptions (in
Canadian funds): 1 year-\$14.50;
2 years-\$26.50; 3 years-\$38.50;
5 years-\$60.00. New and Gift: \$12.25.
Lifetime: \$225.00. (Use U.S. prices if
remitting in U.S. funds.)

Overseas airmail rates available upon
request.

Second-class postage paid at Nappa-
nee, IN 46550-0166. Printed in U.S.A.

Copyright © 1995. All rights reserved.

FEATURES

- 4 Pastoral Ministry Round Table** Ron Bowell, Perry Engle,
Ken Hoke, Kathleen Leadley, Charles Lehman, Martha Starr

What my pastor means to me
Comments from two pastors' perspectives

- 10 Reflections on the pastoral ministry** Kevin T. Kelley
Concerns I have for the pastoral ministry

- 11 Encouraging women in ministry and leadership**
Harriet Sider Bicksler

- 12 The care and feeding of shepherds** Richard F. Studebaker

- 15 Malawi and showers of blessing** Marilyn Byer

- 18 For His Glory** R. Donald Shafer

- 32 Family Ideas: Activities for Everyone** Dave and Neta Jackson

DEPARTMENTS

- | | |
|--|--|
| 2 Special People | 24 Opening the Word of Life NEW |
| 12, 31 Pontius' Puddle | 26 Messiah College News |
| 17 God at work in our world | 28 Discipleship for the |
| 18 Calendar NEW | 21st Century |
| 19 General Conference Information | 29 Onesimus |
| 20 Church News | 30 Focusing our Mission |
| 21 E.V. Timelines | 31 Editorial |
| 22 Money Matters | |

About this October issue:

A special word of thanks to everyone who contributed to this special issue focusing on the pastoral ministry. More responses were received than could be published. After reviewing the submissions, we decided not to identify the authors of the "What my pastor means to me..." selections. (Authors, if you *really* want your pastor to know what you wrote, slip a photocopy with your name signed under the office door.) We plan to publish one or two of the longer articles in the near future.

"On the Cutting Edge" cartoon on page 4: © Eric Johnson, Ferndale, WA.

On the Cutting Edge

I preached on marriage but I heard, "Don't you care about single adults?"



So I preached on issues faced by "generation X" and I heard, "Don't you care about senior citizens?"



So I preached on aging and retirement but I heard, "Don't you care about baby boomers?"



So I preached on reaching disenfranchised yuppies and I heard, "Don't you care about nurturing Christians?"



So I preached on spiritual formation and I heard, "Don't you care about the lost?"



So I preached evangelistically and I heard, "Don't you care about politics, worship, cults, evolution, or predestination?"



So now I only preach expositively, and after my forty-second sermon from Leviticus, everyone agrees...



I'm irrelevant!



J O H N S O N

In July of this year, many Brethren in Christ pastors and spouses gathered at Messiah College for "Renewal '95." During this retreat several pastors were interviewed in a round table discussion format. Participants in the discussion were: **Charles Lehman** (a pastor since 1958, now pastoring West Side congregation, Chambersburg, Pa.); **Martha Starr** (since 1986 the Minister of Christian Education of the Lancaster, Pa., congregation); **Perry Engle** (church-planting pastor

Pastoral Ministry

Gary Freymiller: What are the greatest joys and blessings you experience in pastoral ministry?

Charles Lehman: Preaching the Word is fulfilling. It's not that you always see fruit from a specific sermon, but there is something about lifting up the Word, expounding the Word, explaining the Word, that has its own reward. Secondly, the fulfillment that comes from helping people in spiritual need.

Martha Starr: My greatest joy is knowing that someone's life has been enriched or spiritually strengthened by what I've said or done. It happens at varied and sometimes unexpected times: when looking into the eyes of a child, when conversing with an adult about personal struggles. It's sharing the exuberance of a happy moment in someone's life, or feeling the tear in my eye in response to the tear in another's eye. To know at the end of the day that I've blessed someone's life—that beats everything!

Perry Engle: There's a sense that we're dealing with the eternal window and things that are going to last. Lots of times it's not the tangibles per se, but knowing that in God's economy these are things that are going to last more than a lifetime—for eternity. That's exciting.

Kathleen Leadley: There's one thing that excites me above all other: when I can pray



Kathleen Leadley

Evangelical Visitor

since 1988 of New Community congregation, Pomona, Calif.); **Kathleen Leadly** (church-planting pastor since 1990 of Orchard Creek Fellowship, St. Catharines, Ont.); **Ken Hoke** (a pastor since 1971, now senior pastor of Carlisle, Pa., congregation); and **Ron Howell** (since 1984 the pastor of the Zion congregation, Abilene, Kan.). The discussion was moderated by Gary Freymiller of the *Visitor* staff. Excerpts from the discussion follow in a slightly edited form.

Round Table

with someone to receive Christ. Then I have the opportunity to disciple them and see them grow. To see regeneration take place firsthand is the greatest privilege ever.

Ken Hoke: For me it is the opportunity to really enter into the lives of people. I've had the privilege of being in one place for a number of years now, and to get a chance

Ministry can be tiring and lonely. There's the risk of giving and doing and investing in people's lives until we ourselves are empty.

to walk with people in all aspects of their lives, from doing a wedding, to dedicating children, to holding funerals within that same family. To realize how much people are willing, over a period of time, to talk about their joys and sorrows and to have real life sharing with you. You're not just doing a function, but you are one who rep-

resents God, and in that context are able to talk with them in the midst of their own life settings. It's just unbelievable to have that kind of relationship with people.

Ron Howell: Two things, one is preparing to preach and then actual delivery of the messages. The other one might surprise some people, but funerals. I have a real joy in this, especially when the funeral is for a member of the church and I know they are connected to the Lord. It's a privilege being there when we celebrate the fact that this Jesus stuff is real. We really believe it! There's a different feeling when you go into the community and do a funeral for the unbeliever you don't know very well.

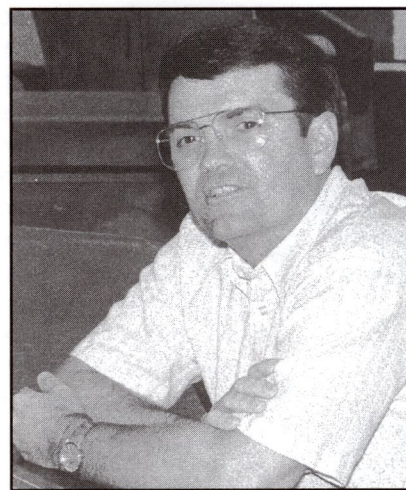
Gary: I don't want to shut it off here, as far as the joys of ministry are concerned.

Perry: You'd better shut it off—we're a bunch of preachers, you know.

Gary: Okay, okay. What are the greatest struggles or challenges you face in pastoral ministry?

Charles: The greatest struggle I face is to connect people with what I feel is the right thing. Sometimes you preach and you feel you've preached the truth, and the people say, "So what!" And you know they

really need to make some decisions in their lives that would change the course of their lives. They're kind of living on the bottom, and if they could just take a couple of steps spiritually toward the Lord, their lives would be better, because I believe the Lord rewards those who diligently seek him. But they're not willing to do anything. I've been in the ministry long enough to have seen a number of situations where after I've preached for—in one case 12 years—this one dear brother, who's now



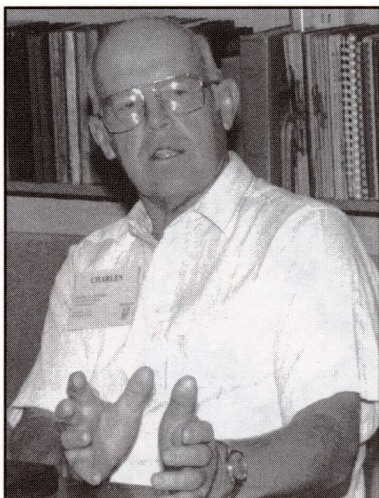
Ron Howell

What my pastor means to me...

1. He's a pastor, not a CEO. Church structures in our contemporary society often require pastors to focus on administration. Sometimes pastors are expected to be Supermen—efficient managers and professional counselors. My pastor is not particularly outstanding at either. He's an encourager, a Barnabas. Sometimes a few details are overlooked. He often doesn't have answers and may not have the best counseling techniques. But he listens, he cares, he's genuine. The Holy Spirit uses that shepherd's heart to reveal God to people.

2. He walks his talk. Other pastors are more eloquent. My pastor doesn't have advanced degrees or a superior intellectual understanding of theology. But he practices what he preaches. I'm glad, because actions speak louder than words.

3. He's human. My pastor makes mistakes; he's not immune to sin. He's like me and everyone else in the church, leaders and lay people alike. The truth is, if he were perfect, I wouldn't trust him. I've failed to pray for him and to forgive him for some of his mistakes. I want that to change. It's quite a challenge to lead such a public life when you're imperfect.



Charles Lehman

with the Lord, really came alive spiritually. He had a dramatic change; he'd been in the church all his life and had the experiences of salvation and so forth, but he really came alive spiritually. That's one of the reasons I'm willing to keep on going when I don't see fruit today. You never know when the Lord's going to open a heart. It's hard for people to make decisions, it

really is. I've thought about Moses and his people many times and I can't quite imagine, after the miracles of getting out of Egypt, why they wanted to go back to Egypt! From a spiritual perspective we can see where they came from and what God had done for them, but people who aren't spiritual can't see that dimension.

Kathleen: I'm in a church planting situation where there are a lot of new converts. For me it's the overwhelming responsibility to teach and preach the truth and not compromise the gospel, and yet understand where people are coming from, seeing their lives as a progression. Being patient and yet faithful to the responsibility that comes with preaching and teaching the truth sometimes weighs heavy on my heart.

Perry: For me it's a sense of overwhelming insignifi-

cance. In Southern California where our particular church planting is located, we are a five-minute drive from three different multi-thousand member churches. You're faced with the fact that these churches offer everything. I feel like a Mom & Pop store in a Wal-Mart world. Trying to find our niche in that market is a challenge. I feel insignificant. I feel frustrated that we can't offer more than what we do. I wonder lots of times if we should even be in the market. There are so many things that other churches offer that are so spectacular. Being a solo pastor, it's a struggle to keep reminding myself that I'm doing a good thing, what I'm doing is worthwhile, I belong here. Lots of times I wonder if it's just me and the church office walls. It's an ongoing struggle to keep persevering in that race.

Martha: Ministry can be tiring and lonely. There's the risk of giving and doing and investing in people's lives until we ourselves are empty. Nonetheless, while fatigue and loneliness may be struggles, they also lead us to joy. For in our times of emptiness we turn to the Lord most fervently. Our love life with him becomes so rich. He always fills us again! Yet, I'd have to say that ministry does have its moments of struggle. At such times the sense of God's call is so important. Otherwise we would

***There's one thing
that excites me
above all other:
when I can pray
with someone to
receive Christ.
Then I have the
opportunity to
disciple them and
see them grow.***

What my pastor means to me...

When I refer to my pastor, I am referring also to his wife because she makes his ministry complete.

He many times draws from his experience as a young man who knew sin before he fully knew Christ. This is someone with whom I can identify.

On a recent Sunday I watched and listened as he prayed—through tears—for a family that has strayed. Seeing his tears of love through Christ for the “family” which he has been given the task of shepherding, I was deeply moved and made more aware of

my need to love my fellowman. This is a man who is not weakened by tears, as evidenced at a recent child dedication.

As I watch the interaction with his wife and children, I am in awe of the example he is setting for all of us. I am sure he is only one of the many godly pastors in our denomination.

In addition to leading two small congregations, our pastor is required to maintain part-time employment to supplement his income. There are few men in the

congregation, so he also has the responsibility of maintaining the church building. Among the members, there is no retired minister or deacon to help him or in whom he can confide when he is tired or in need of encouragement.

We are very thankful for our pastoral family—for their willingness to come in spite of all the difficulties; for the uplifting and challenging messages from the Word of God; for caring about us and being our friends. Please join us in praying that the Lord will strengthen and encourage them and bless our labors together here.

be tempted to turn our lives in a different direction.

Ken: One of my greatest joys is working with people, but that's also where the struggle is. It's been such an interesting journey walking with a group of people over a period of time. I have the privilege of changing, and they have the privilege of changing. Sometimes I've been at a point where there have been frustrations with particular people. And yet continuing the journey further, we have moved beyond the struggle, there's now a phenomenal working together and support. If a pastor finds himself in the midst of such a struggle at the time of contract renewal, he may never get the chance to walk this journey to where he can get beyond these struggles. I've also had the privilege of working in a multi-staff congregation. It gives the reality of working with the people "out there," but also working things out with the people "in here." We have to work it out to work with each other. There's a blessing here, but also a certain amount of struggle with ongoing problems. If we can't work things out, how can we expect people "out there" to work things out?

Ron: When you're pastoring, you really do get to love your people. You love them for their strengths; you know they have weaknesses, but you love them for their strengths. One of the most difficult things for me, then, is to understand why this person can't love this other person, because I've learned to love them both. We really do have people in our churches that if you put them in a room together, only one would come out alive. Where is this love in the church that you hear about? Some of our General Conferences aren't really love feasts, they're bloodlettings. I don't understand that yet.

Gary: *I don't want to leave things here in the Valley of Despair. What are some of the solutions to these struggles? What have you found to be successful? Where do you hang your hopes?*

Ken: When I feel personally attacked in the ministry, I've been very blessed to have an ability that's similar to water running off of a duck's back. Sometimes, when things are said, we allow them to cut through us and then we spend time on not only what was said, but also in putting ourselves together. I want to try to look at anything that people say and first ask, "What's the truth here?" There's something that's true or else they wouldn't be saying anything in most cases. Secondly, I ask, "What are the kinds of things I can do about it?" And then, "Where are those places that I just have to continue on?" I want to try to intentionally do that. I remember an experience where there was a very real misunderstanding within a committee. Possibly three of



Martha Starr

the worst days of my life followed. I knew what I had to do. I went back to every person who sat at the committee table and was able to talk personally and share where I was and what was happening, and we were able to hear each other and go on from there. I think a lot of times we don't make an effort to do that, whether that's pastor to people, or people to pastor, or people to people. And so these things just lay out there and fester and don't come to healing. I pray that we can talk to each other and come to healing.

Kathleen: I've only been in pastoral ministry for five years so I don't know that I have any great wisdom to offer someone else, but I've learned that it's O.K. to be me. In the beginning, I thought in order to make a go of ministry I had to preach like so-and-so or teach like so-and-so and I had to be all things to all people. That almost did me in. I don't have to be all these other people. I can be me, and be accepted in ministry and do an okay job. God is not expecting me to be these other people. He created me to be an individual and unique and that's okay. This has freed me up to be a better pastor.

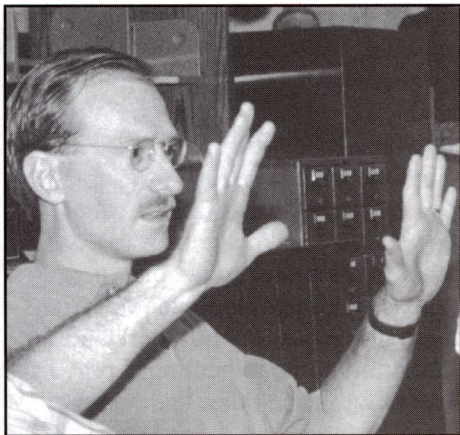
Ron: I've learned just this last year or two that while I'm working to produce godly people with the help of the

What my pastor means to me...

My pastor is a Bible teacher. His intelligent, creative understanding of the Word gives him the ability to make it come alive and applicable to everyday life. He just tells it like it is. He asks important, thought-provoking questions. Coming from a non-Christian background, he looks at the Christian life differently than we who grew up in the church and "went with the flow."

My pastor has touched my life by accepting my husband and me as we were, and helping us to feel forgiveness. He was non-judgmental, but firm and helpful. He visited me regularly after the recent death of my husband, called and prayed with me on the phone, offered help with chores and finances, and left a note of encouragement when he went on vacation.

Pastors need to let people know they are not being judged by him (later, lead them to know that God does judge). My area of concern is that pastors follow very closely the Scriptures as they preach, teach, and counsel.



Perry Engle

as pastors have to keep that in mind no matter what happens.

Martha: We should always remember that God doesn't call us to be successful, but to be faithful. The fruit is his fruit, not ours.

Charles: One thing I've told myself over the years: "I'm his servant—it's his work." I'm to do what he wants me to do and the results are his responsibility.

Gary: *What does the future hold for pastoral ministry within the Brethren in Christ denomination? What are your hopes or concerns as we set our vision on the year 2000?*

Ron: I've been struck by the number of young pastors here at Renewal '95. There are a lot of new, young pastors coming into our denomination. I would say that the minority of us are over age 50. I don't know all that this says, but I think it says there are young people that see a future with this denomination, and that gives me hope.

Holy Spirit, God is in the business of producing the same thing in me. We have to get back to the real truth that we're just redeemed sinners along with the rest of these people, and that God's working on us. We

Perry: One of the things we'll have to come to grips with is the increasing urbanization of our world and the lack of our denomination really being able to impact the cities in a meaningful way. My world out there on the edge in Los Angeles is just so intense. I feel so unequipped to deal with the realities of that. I feel the denomination is just happy that someone's out there dealing with that world, but I don't feel that there's anybody really giving me input and vision and encouragement. I live in a neighborhood where I hear semi-automatic gunfire at night and kids are drawing graffiti on my garage. It's an intense place to live, and I want to know how to minister in that context as a Brethren in Christ. I want to know how to build a Brethren in Christ church in that context. In all honesty, I don't really know how to do it, and I don't think the Brethren in Christ Church knows how to do it either. We're going to have to find some ways or....

I feel the denomination is just happy that someone's out there dealing with that world, but I don't feel that there's anybody really giving me input and vision and encouragement.

Ron: I don't think our problem is that we're not in the cities. I think our problem is that we're not faithful in our witness wherever we are. This denomination could have grown four times as much as it has if we were faithful just where we are. Three hundred people went to Kansas over 100 years ago. The total church in Kansas doesn't reach much over 300 right now. Something's wrong with the way we touch our neighbors, whoever they are. There

Comments from two pastors' perspectives...

I believe the Holy Spirit is calling pastors and congregations across the world to change from the traditional view that the pastor 'does it all,' to the professional pastor training the laity to care for one another. The ministry of pastoral care is given to the church. The church is beginning to understand that pastoral care must be exercised by more persons than only the professional pastors if Jesus' love is to touch all the people he loves.

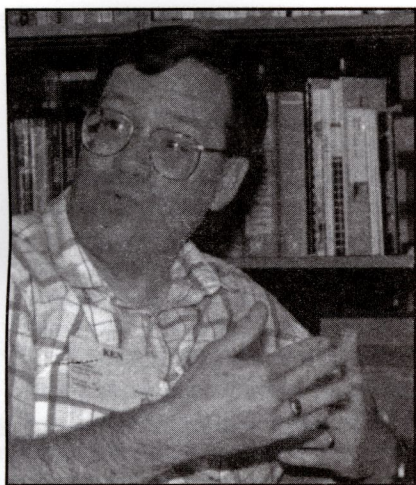
Intentionally training others to

provide real pastoral care for about ten persons is the primary reason I tell people I have never been more encouraged in pastoral ministry than now. It's a new day!

After fifty years of ministry, I share the questions I have often asked myself. Is my total ministry characterized by...

- intellectual arrogance with the mindset of the sinful nature that feeds on the fruit of the garden's tree of "knowledge of good and evil"?

- the quest of the Pharisaic lifestyle that only seeks to observe the letter of the law?
- the political/doctrinal lifestyle of the Sadducee that rejects part of the law for political advantage?
- the attitude of the scribe so enamored with the law that he presented a woman "caught in the very act of adultery" without also bringing the man?
- the mindset of the Holy Spirit, producing the fruit of the Spirit in all of my activities and sermons?



Ken Hoke

are thousands of lost people within a ten-mile radius of my home, and I'm not in an urban area. We've done a good job of reaching Jerusalem, and maybe going to the ends of the earth, but we've flunked in Judea and Samaria—that means the towns around us, the neighborhoods down the

road a piece. I think it's time we open our eyes and see that the Commission involves them too. We need to plant more churches, because that's where growth takes place. Churches that are existing need to give up some of their possessions so that they can invest in planting new churches, whether it's in Boston, L.A., or Herington, Kansas, which is just a small town that has thousands of lost people. To me it's not the issue of *where*, but *how* we go about it.

Ken: One of the things I thought I heard Perry saying is, wherever we are placed in ministry, what are the support systems? We have relied on the bishop system, that the bishop placed in a region can be all things to all pastors and do everything that needs to be done. I'm not sure whether that's a realistic expectation.

Charles: In looking over the group of young pastors here at this conference, I'm excited and challenged because I see them as being great possibilities. They are spiritual men and women who are here, and that's exciting. On the other side of the coin, I am concerned about what I see as denominational trends. I think as a denomination we are tending toward an emphasis on structure and administration. We need that, but the work is done through relationships, and we cannot make a structure that is going to do the work of what needs to be done through relationships. While we need some CEO's, I suppose, that isn't what is really going to minister to people.

Martha: I'm a person of hope and vision. The Lord isn't going to let us down! It's his work. If we wholeheartedly throw our lives into the work and trust him fully, the future is bright. Our leadership is sincere and young leadership is emerging. It's exciting to see the strong interest in concerts of prayer, revitalized worship, church growth, and discipleship. I really believe that as Brethren in Christ we shouldn't apologize for who we are or what we're doing. Rather, with joy and enthusiasm, let's do the work God has called us to do. ■

What my pastor means to me...

As a deacon's wife, I did not consider myself a leader or a visionary person. But because of our pastor's influence through his messages, his discipleship sessions, and recommendations of reading material, I realized the real need for growth in my life, and have since grown more as a Christian on the cutting edge than I ever imagined.

Whether he continues as our pastor for another ten years or leaves tomorrow, I will never be the same. Because of his leadership and enthusiasm as my spiritual leader, I have developed habits in my Christian walk that will be with me until the day I die.

Iwould like to respond to the question, "How could congregations be more affirming and supportive of pastors?" I have had several friends and acquaintances who have been in the pastorate, or are still in the pastorate. I often hear reports of "tough going" for some of them with regards to their congregation's attitude toward them. I know that there are some persons who enter into the pastoral ministry who should have taken a different road. But it seems that all too often, what I hear is congregations which are very unforgiving of their pastor.

I guess when you enter the pastorate, there will always be those who you can never satisfy, no matter what you do. Sometimes a pastor needs to have "thick skin" to weather these times of unnecessary criticism. But let me offer some observations on how we as believers can be more affirming:

- Seek the success of your pastor. Don't automatically try to find the negatives. We all have negatives in our lives. Try to accentuate the good things you see in your pastor.
- Give your pastor the benefit of the doubt. I am sure your pastor has a heart that truly wants to please the Lord and do the best they can. I believe some have been scared off from entering the pastoral ministry because of horror stories they have heard from others in the ministry.
- If at all possible, pay your pastor well. Don't portion out a salary that would be a miracle to live on. Don't scrutinize every purchase your pastor makes. Enjoy with your pastor the goodness and blessings of the Lord.

Reflections on the Pastoral Ministry

by Kevin T. Kelley

A husband and his wife arose one Sunday morning and the wife dressed for church. It was just about time for the service when she noticed her husband hadn't moved a finger towards getting dressed. She asked, "Why aren't you getting dressed for church?"

"Cause I don't want to go."

"Do you have any reasons?" she asked.

"Yes, I have three good reasons. First, the congregation is cold. Sec-

ondly, no one likes me. And thirdly, I just don't want to go."

The wife replied wisely, "Well, honey, I have three reasons why you should go.

First, the congregation is warm.

Secondly, there are a few people there

who like you. And thirdly, you're the pastor!"

When one considers the rationale that one must have for entering into pastoral ministry, the famous words to the hymn are appropriate: "Channels only, blessed Master, but with all your wondrous power flowing through us, you can use us, every day and every hour." Perhaps the best reason for being a pastor has nothing to do with one's feelings about the church, but is rather something that grows out of a

life committed to allowing the Holy Spirit of God have his way with us.

As such, the call to pastoral ministry is not unlike the call to driving tractor-trailer, raising cows, or teaching third grade students. God calls each one of us to minister wherever we may be, to do all that we do as unto the Lord. The pastor, ideally, is one who has been called to awaken and remind those around to our common need to live utterly dependent upon God for everything we have. As E.M. Bounds put it in his book *The Necessity of Prayer*, "His main business is to turn (people) from being forgetful about God, from lacking faith, from being prayerless, into people who habitually pray, believe in God, remember him, and do his will. The pastor reminds us that regardless of one's occupation, we are all called to be ministers to a lost and dying world.

But given the above, the pastor is often viewed by society at large and the church itself as someone (or often something!) qualitatively different from the rest of the population. In a society which is increasingly distancing itself from the church, the pastor is an oddity. To the church, the pastor is a man or woman of God. In either case, the pressure to perform may be acutely felt—with a sense that the world is watching, poised to either condemn or congratulate. Stress may abound in such a setting, causing more than one strand of hair to turn gray.

One congregation was taking up a special collection to add to the salaries of pastors who received inadequate salaries from the very small churches they pastored. On the face of one check was written, "For some inadequate pastor."

In a world which holds up the leaders of "mega-churches" as role models, it may be disheartening for some to find that they don't measure up to those standards. However, in Scripture we find no admonition to succeed as the world defines the word. The pastor who is successful in God's eyes—and this goes for every Christian everywhere—is the one who is simply faithful to God.

Kevin T. Kelley pastors the Susquehanna Valley Brethren in Christ Church, Selinsgrove, Pa.

Concerns I have for the pastoral ministry...

I was recently touched by a sermon my pastor preached from Isaiah 55. Later I expressed my appreciation for the message, for the clarity and strong emphasis to "come to the waters, anyone that is thirsty...hear me, that your soul may live." However, no effort was made for anyone to receive the water he so profoundly preached about that Sunday morning.

The following Sunday, in an adult Sunday school class, the question was asked, "Why wasn't any effort made for someone who had been thirsting or broken-hearted to respond to the message from Isaiah?" The pastor's answer was that we don't want to embarrass anyone. I proceeded to ask another question: "What if that person would be willing to express a need by lifting up his or her hand for prayer?" I got the same answer: we do not want to embarrass anyone. I could not believe what I was hearing. Where has the passion gone? Where is the zeal and desire for the lost to come to know my Jesus, who saved me from a life of sin?

I believe pastors and laymen need to pray more for one another. Small groups getting together at least once a week for prayer, praying for the pastor, that he or she may be used as a mouthpiece for the Lord to do a mighty work in our churches, homes, families, relatives, neighbors, and friends.

Regarding the pastoral ministry across the Brethren in Christ Church: I wonder if pastors know what 'commitment' means as stated by Jesus in Luke 15:3-7 ("Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it?"). My pastor feels it is not his 'forte' to regularly visit with members, or follow up with them when they are delinquent in attending church or Sunday school. We think of time as a commodity that should be used wisely. I am a strong advocate that a pastor should be the shepherd and spiritual leader of his or her flock. To delegate this to someone other than the pastor is time wasted, in my opinion.

Encouraging women in ministry and leadership

by Harriet Sider Bicksler

Last year, I was talking with a small group of young people when the conversation turned to career choices and majors in college. One young man said that someone had encouraged him to consider pastoral ministry. We talked some more and the subject shifted to whether another young man's denomination ordained women. I commented that one thing that concerns me about the Brethren in Christ Church is that young women aren't encouraged often enough to consider the ministry or to study theology, as my young male friend had been. I turned to the young woman beside me: "For example, Kathy (not her real name), you could study theology. You'd be good because you think well." And then the conversation shifted to something else.

Weeks later, her mother told me that partly on the strength of my comment, Kathy had changed her major to religion and theology. She had been praying for a "sign" to help her make a decision and my comment was that sign. Although I spoke casually, I had had a growing conviction that Kathy has the gifts for ministry and theological study and I was waiting for the opportunity to tell her. Since then, I've heard Kathy preach a mini-sermon at our church and this summer she did a ministry internship, and I know my confidence has not been misplaced. It feels a bit scary to know I have enough influence to help her make such a major decision, but it was more disturbing to think of opportunities I've missed to encourage other gifted young women and frustrating to imagine the number of potential pastors and church leaders who have been overlooked because they were girls and not boys.

This brings me to one of my concerns for the future of pastoral ministry and leadership in general in the Brethren in Christ Church. In 1982, General Conference passed a resolution affirm-

ing the ministry of women in the life and programs of the church. That resolution was reaffirmed in 1992 with specific reference to

pastoral ministry and church leadership as acceptable options for women. There are no official impediments to women in ministry, and we now have seven ordained and numerous licensed women ministers who are serving in various ministry positions.

This is all good, but my question is whether we are being intentional about shoulder-tapping and mentoring young women with gifts for leadership and ministry in the church. Furthermore, if we succeed in getting young women to consider ministry and obtain the training they need, will there be places for them when they are ready to assume positions? Are there enough congregations that are willing to accept a woman, perhaps first in an associate role, but eventually also in a senior pastor role? Is there openness to consider and accept women with administrative

and leadership gifts for top denominational leadership positions? What are we doing to help individuals and congregations on this journey?

As I said, there are no official impediments; that is, the church has decided that the Bible does not prohibit women from serving in any role for which they are gifted and called by God. Yet it seems to me that many who could encourage the process to move a bit faster are hesitating, remaining silent, or perhaps even retreating, with the inevitable consequence of supporting the status quo and, worse, risking the loss of capable women. I would like to see more evidence that we are not only seeking out and encouraging both women and men with ministry and leadership gifts, but also envisioning the church as a place where everyone has the opportunity to exercise whatever gifts God has given them, including gifts for administrative, leadership, and senior pastoral ministries. I believe we can only be enriched by the presence among us of more women in positions of leadership.

*Harriet Sider Bicksler, Mechanicsburg, Pa., has served as a member and then director of the Board for Brotherhood Concerns. She is editor of **Shalom**.*

Concerns I have for the pastoral ministry...

For pastors to be more effective, they should be patient and a good listener. Yet always be straightforward and don't beat around the bush. Just stick to the Scriptures and apply the love of Christ.

The concern I have for the pastoral ministry and the Brethren in Christ as a whole is that sometimes I think numbers and money seems more important than spiritual growth and holiness. We forget the purpose of the church to reach the lost from all walks of life for the Lord.

I am very concerned in the trend of pastoral teaching and preaching the last 20 or 25 years. It seems that the doctrine of "once in grace, always in grace" has crept into our church. I know that as Bishop Swalm used to say, "On God's part, yes; on man's part, conditional." Scripture doesn't teach that we can live a sinful lifestyle without repentance and still stay right with God.

Also there is little or no preaching on the soon return of Jesus. We used to hear much teaching on the signs of the times and the near return of our Lord. Many sermons were preached on the need to be ready, filled with the Spirit so we could meet him. I'm concerned about the lack of warning about what is coming in the near future. We hear no warning of the need to prepare. I fear our pastors will be held accountable (Ezekiel 3:17-18).

The care and feeding of shepherds

by Richard F. Studebaker

How do you feel about being compared to a sheep? The Bible frequently uses sheep as an illustration of what human beings are like. Those who have actually worked with live sheep understand that this is not necessarily a complimentary comparison, yet it is undoubtedly an accurate one.

A key area of difference, however, between sheep and God's people is that sheep are not responsible for their shepherd. While it is true that they may provide the shepherd with certain services, such as wool for clothes or meat for food, sheep would hardly see this as their intention, or their responsibility! Within the family of God,

however, while shepherds certainly have responsibility for their sheep, sheep also have responsibility for their shepherds.

There is obviously much in Scripture about shepherds caring for sheep. Jesus is the Good Shepherd (John 10:11), and there are human shepherds called to care for the various

congregational flocks (1 Peter 5:2). Our common term

for such a leader is "pastor," which indeed means "shepherd."

On the other hand, God's Word also provides direction for sheep in caring for their shepherd. The following principles were originally part of a message I preached as an interim pastor, shortly before the arrival of the congregation's permanent shepherd. While they are especially important in building a solid sheep/shepherd rela-

tionship with a new pastor, they are helpful for all sheep who want to care for their shepherd in a biblical manner.

A few opening explanations are in order. (1) These comments do not stem from frustration I have had as a pastor. All the congregations I have served have treated me and my family with great love and support. (2) Most of these principles apply equally to the shepherd's spouse. (3) Many apply to our relationships with all believers. (4) Most are actions sheep expect from shepherds as well. (5) Christian love of sheep for shepherd is assumed, if for no other reason than that we are all commanded to love one another anyway!

I expect that for many of these suggestions you will say, "We already do that!" For others, I hope you are open to thinking, "We should try that." For all of them, I pray that you will determine to be and do everything possible to help your pastor(s) be all that God has called them into your congregation to be!

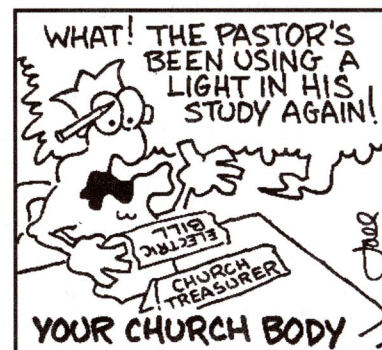
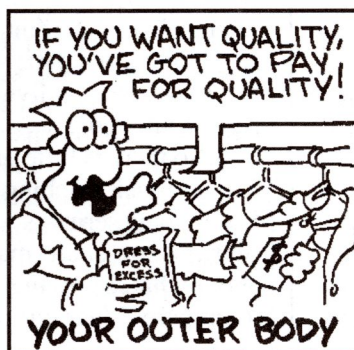
1. Pray for your pastor. Remember Paul's request of the Ephesians: "Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should" (Eph. 6:19-20).

Pray for your pastor's own spiritual life. Pray for his or her marriage and family. Pray for God to provide wisdom and power for ministry. Tell your pastor frequently that you are praying, and ask how you can pray more specifically.

It is said that the great British

 **Pontius Puddle**

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.



preacher, Charles Spurgeon, asked a visitor touring his church building if he would like to see the power plant. When the visitor replied that he would, Spurgeon opened a door just enough for his guest to see two hundred or more people on their knees in prayer. Your pastor also needs that kind of spiritual power base.

2. Welcome your pastor. When Epaphroditus was returning to Philippi, Paul exhorted the Philippians to "Welcome him in the Lord with great joy, and honor men like him..." (Philippians 2:29).

At the time of pastoral transition, introduce yourself to your pastor, several times if necessary. Remember that a new pastor has many new names to recognize, while you have only the pastor's family to learn. And listen to your pastor's introduction; if he asks to be called "Pastor Howard," don't greet him as "Howie" or "Reverend Smith."

Watch for opportunities to introduce your pastor to your "circle of influence": friends, neighbors, relatives and co-workers. You will greatly expand his influence and open many doors for ministry which would otherwise take him many months to unlock. And introduce your community to your pastor. Share maps, brochures and information about the area where your pastor will now be living and ministering. You can help your pastor to feel welcome quickly.

3. Assume the best of your pastor. Paul warned young Timothy: "Do not entertain an accusation against an elder unless it is brought by two or three witnesses" (1 Timothy 5:19). That is, put more simply, don't believe everything you hear, especially if it is negative.

Practice thinking positively about your pastor. Look for the best possible explanation for any situation; human nature will quickly suggest the worst. Don't inspect his or her ministry for faults; actively look for what your pastor does well.

For example, if you're in the hospital for two days and the pastor never visits, don't automatically begin with the conclusion that he doesn't care about you or simply forgot. Pastors are certainly human; they make mistakes, too. But *start* by assuming he never received the word that you were hospitalized or that he had an unavoidable

schedule conflict. Give your pastor the same benefit of the doubt which you expect from him when you miss church for two straight Sundays.

4. Invite your pastor to your home. Peter encouraged his readers to "Offer hospitality to one another without grumbling" (1 Peter 4:9). Include your pastor in the "one another" of this instruction.

Your pastor will usually come to visit on his own; your invitation, however, makes his path to your door even easier. The invitation need not be for a seven-course banquet, nor even for a meal. A snack or "for coffee" is fine if you feel you must offer something. The important matter is fellowship and the opportunity for the shepherd to get to know the sheep God has called him to tend.

Pastors can rarely manage to invite every church family to the parsonage. Even with the best of intentions, someone is inevitably offended because their invitation wasn't early enough. On the other hand, most pastors can accept invitations they are given.

5. Guard your pastor's time. As Paul observed to the Corinthians, "What I mean, brothers, is that the time is short" (1 Corinthians 7:29a). Much as they might wish it so, pastors do not have any more time in their day than you have in yours.

Don't begin a call to your pastor by saying, "I'm sorry to bother you, but..." If the matter to be discussed is important, it's no bother; if it's genuinely a bother, don't bother! Pastors do not mind ministering to your needs, whenever they may occur, but the timing should be appropriate to the urgency. (For example, 3:00 a.m. is *not* the time to call the pastor to ask for your favorite hymn to be sung the following Sunday!)

When contacting your pastor, distinguish between the urgent, the important, the informative, and the trivial. Whenever possible, make an appointment. Help your pastor safeguard a weekly day off, periodic vacations, and time away for prayer and planning. Encourage him not to equate leisure with guilt. A recently retired pastor was asked what he now planned to do with his free time. His response: "Work in my garden without feeling guilty!" A genuinely overworked pas-

tor is unhealthy himself, ineffective for the church, and ultimately of little value to you.

6. Talk to your pastor. Jesus said, "If your brother sins against you, go and show him his fault, just between the two of you" (Matthew 18:15a). This principle might in fact belong at the top of this list. If church people would consistently obey this instruction, the strength of the relationships in the church would improve dramatically!

If (or rather I should say, when) your pastor hurts you, even inadvertently, don't tell anyone about it except God and the pastor. Talk to God in prayer, then talk to the pastor so he or she can make it right with you. Talk to him so he can avoid repeating his action (or inaction). Talk to him so you can be reconciled with him and continue to learn and grow from his ministry. Talk to him; but talk to no one else!

Talk to your pastor also when he or she blesses you. Let him know, if for no other reason than so he can do it again! Talk to him when you have a suggestion. Talk to him when you have a need. I have facetiously confessed that the only class I flunked in seminary was "Mind-Reading 101." (And I have yet to meet a pastor who passed that course!)

7. Encourage your pastor. In Acts 4:36, we read about "Joseph, a Levite from Cyprus, whom the apostles called Barnabas (which means Son of Encouragement)..." What a great nickname! And where would the early church have been without the encouragement of Barnabas in introducing Paul to the church at Jerusalem or in restoring Mark to valuable ministry?

Someone has said that it takes ten compliments to outweigh the discouragement of one criticism. Pastors often experience this reality. They can be easily discouraged by criticism but they can also be energized by encouragement! Encouragement is a specifically valuable example of talking to your pastor.

Encourage your pastor with a specific word of how his or her message helped you. Put a note of thanks or appreciation in writing (a form of encouragement which may be enjoyed repeatedly). Share a word of spiritual victory; pastors love to rejoice with

their sheep! Volunteer to help your pastor with a particular ministry (although it might be wise to have smelling salts handy if you try this). Encourage your pastor with an occasional sincere and appropriate "amen" during a sermon. Actively look for ways to energize your shepherd through encouragement.

8. Brag about your pastor. Paul wrote to the Romans, "First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world" (Romans 1:8). This is only one instance of Paul's "bragging" about his brothers and sisters in Christ. If shepherds can brag about their sheep (and most pastors I have known *love* to brag about their church people), why shouldn't sheep brag about their shepherd?

Don't talk to people outside the church about your pastor's weaknesses (and *all* pastors have some). Tell everyone you know about your pastor's strengths (and they *all* have these, too). Talk about your pastor the same

way you hope he talks about you. It is often the case that people live up to what we say about them. Test this principle on your pastor!

9. Court your pastor's affection.

Paul could say to the believers in Philippi: "It is right for me to feel this way about all of you, since I have you in my heart.... God can testify how I long for all of you with the affection of Christ Jesus" (Philippians 1:7-8).

I am obviously not encouraging women of the congregation to woo the pastor romantically. I am, however, suggesting that the people of a church intentionally develop a deep and lasting spiritual love relationship with their pastor. When you were dating, what did it take to be the kind of person your eventual spouse could learn to love? As a congregation, what does it take to be the kind of flock your shepherd learns to love deeply?

Consciously labor to cultivate the spiritual love of your pastor. There is no ministry so powerful as that of a pastor who deeply loves his or her people in Christ!

10. Support your pastor's leadership. Paul's final instructions to the Thessalonian church included: "Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other" (1 Thessalonians 5:12-13).

When you think of your pastor as a leader, strive to be a person who builds him up, not one who tears him down. If you are praying for God to give him wisdom, live as though you believe God is answering your prayer. Work to build his leadership; even when you must disagree with him, do so first privately and always in a way which still confirms his leadership. A leader is ultimately never better than the quality of those who follow him.

11. Do your best for your pastor.

Even in Old Testament days, the wisdom of God said: "Whatever your hand finds to do, do it with all your might..." (Ecclesiastes 9:10a).

God's people are always expected to give their very best. We must do our best for our King. We must do our best for his Kingdom and his Church. If we

do *our* best for our shepherd, we will help him to do *his* best for the King! A congregation filled with people committed to doing their best as believers will multiply a pastor's strength and maximize his effectiveness in ministry.

12. Send your pastor to Africa or South America or Asia or wherever your church is involved in missions. In Mark's account of the "Great Commission," Jesus tells his disciples, "Go into all the world and preach the good news to all creation" (Mark 16:15). The Brethren in Christ place a strong emphasis on foreign missions. If you share that commitment and want to have a missions-minded congregation, you want to be continually developing a missions-minded pastor.

If you want your pastor excited about missions, send him or her to a mission-field. Your pastor will never be the same...and neither will you! Send your pastor and spouse (at church expense!) on a work team or volunteer service assignment; it will be a great investment of time and money for a missions-minded church. And encourage other people from your church to go along; there is no better way to build lasting bonds between shepherd and sheep.

The cycle of love in ministry is this: for sheep to be at their best, they need a shepherd doing his best; for a shepherd to be his best, he needs sheep doing their best as well. Whomever God has given you as pastor, he or she is God's gift to your congregation and an outstanding ministry resource. With your help and support, there is no limit to what God can accomplish through the life and ministry of your pastor!

Keep the accompanying list as a reminder where you can see it often. Ask God to prompt you with specific ideas. Ask yourself regularly, "If everyone in my church supported my pastor exactly as I do, would he or she be effective in the Lord's ministry?" Take an active role in the care and feeding of your shepherd, and watch what God does among his sheep!

Richard F. Studebaker served as interim pastor of the Nappanee (Ind.) Brethren in Christ Church in 1993-94, and is now pastoring the Sunnyfield Missionary Church in Goshen, Ind.

Caring For My Shepherd

1. I will PRAY for my pastor.
2. I will WELCOME my pastor.
3. I will ASSUME the BEST of my pastor.
4. I will INVITE my pastor to my HOME.
5. I will GUARD my pastor's TIME.
6. I will TALK to my pastor.
7. I will ENCOURAGE my pastor
8. I will BRAG about my pastor.
9. I will COURT my pastor's spiritual AFFECTION.
10. I will SUPPORT my pastor's LEADERSHIP.
11. I will do my BEST for my pastor.
12. I will SEND my pastor to AFRICA(?).

In 1992, I was in the group at a General Conference prayer/fast in which we laid hands on the Gary Andricks family before they left for service in Malawi. The affinity developed then and was heightened when, in 1993-1994, the Missionary Prayer Fellowship Children's project was Malawi, and we did a project with the leaders and children of Knifley Chapel Kids' Club in Kentucky. Now, during Memorial Holiness Camp at West Milton, Ohio, I was looking forward to seeing Gary, Imelda, and Ryan again and meeting their new baby, Lesley.

On the Tuesday night of Memorial Holiness Camp Meeting, I played the accordion in the "orchestra." After the service, Phil Keefer and Dana Crider were packing up the Brethren in Christ World Missions display in preparation for leaving the grounds on Wednesday morning. I was hanging around, deciding how to set up the Jubilee curriculum display in the vacated space. As Phil and I chatted, he asked if I knew anyone who had an accordion to donate or sell for the work in Malawi, because national pastor Ephraim Disi had requested one.

At the time, Eldon and I were preparing to move from southern Ohio to the pastorate at Red Star, Oklahoma, and I half-jokingly said, "I have a red one at home. I can give them that one—then we won't have to move it!" As we continued to talk, I

knew

that was what the Lord wanted me to do. As the bubbles began to well up inside, I went across the tabernacle to talk to Gary. After telling him that I had an accordion to send with them, we talked for quite awhile, during which time I learned that "at the last minute," as they were preparing to leave Malawi for furlough, Brother Disi had asked them to try to get an accordion and six tambourines. Now, "at the last minute," as they were packing up to leave camp, God had supplied them with an accordion. As one of the pastors said at Retreat 95, just a week earlier, "God misses a lot of opportunities to be early, but he's never late!" Gary looked at his calendar-watch. "We've only been here eighteen days and we have an accordion already. I didn't expect to find one at all!"

Gary also told me that Imelda plays the accordion and I asked if she had one. "No, she doesn't." And the bubbles started inside again. We made plans for them to pick up the red accordion for Brother Disi in December. Then Gary and I parted ways. But God was bugging me about the black accordion which I had with me. Janet Hershberger, Gary, and I got into a conversation a short while later outside the tabernacle. We talked about the red accordion, and Janet mentioned that she doesn't play hers very much. I said laughingly, "Well, Janet, you can lend me yours and I'll send the other one with them, too!" That was it. I knew.

Imelda was just finishing bathing Lesley in the washroom when I found her. "Mel, Gary tells me you play the accordion. Do you have one? Do you think the one I played

tonight would fit you?" So Mel and I, with Lesley wrapped in a towel, went to the tabernacle to size up the black one. We agreed that it would fit her, so we took the accordion to their cabin, rejoicing together at what God was doing. I could hardly contain myself.

On the way back to my cabin, I saw Eric and Bobby Stanton. Eric was the music director for camp, so I wanted to tell him that I wouldn't be able to play the accordion in the orchestra because it was leaving the grounds. I started out with intentions of "not letting my left hand know what my right was doing" because I sometimes talk too much, but as I quietly told them, it wouldn't stay down! Giving them only the necessary bare bones of the circumstances, I really started to get excited. Eric affirmed what was happening; I hugged them both; then we went on our ways.

God inhabits the praise of his people. As I wound down that night, all I could do was praise and thank God, and rejoice in the wonderful way he was meeting this need.

Wednesday morning, I awoke rejoicing and went to have my shower at about 6:15. Alone in the room under the water of the shower, the rivers of joy started welling up in me again. I began to laugh and giggle, and thank God for being God, and for the wonderful morning, and for the opportunity to be used by him, and for the joy he gives, and for the fact that accordions can be "missionaries," and for bringing me to camp this year so that I could enjoy this blessing and for...

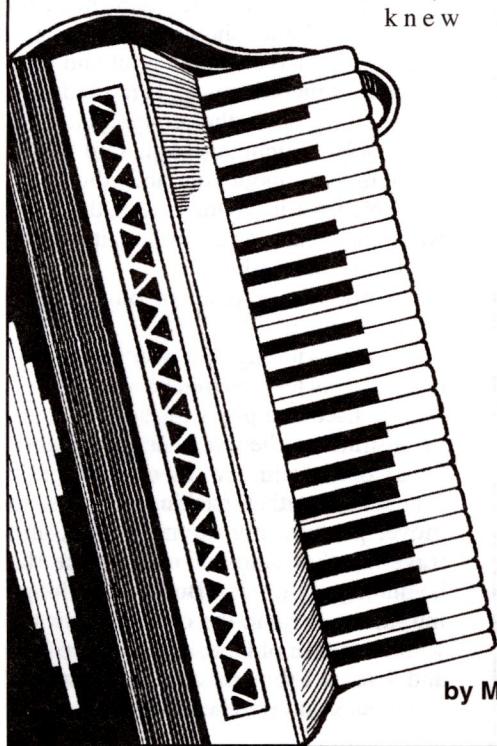
After several minutes of this, someone came to the washroom and I laughed, "Don't mind me, I'm just getting blessed."

"That's all right," replied Sharon Winger.

I related to her through outbursts of laughter that I was enjoying the blessing of someone's obedience to the Lord the night before. As the gales of laughter washed over me intermittently, the Spirit brought to mind 2 Corinthians 9:7, "...God loves a cheerful giver." You may know that the Greek word for cheerful means hilarious. "Oh," I giggled to my Father, "this is what you mean! This is how it feels!"

"Yes, that's right," He replied.

continued on the next page



Malawi and Showers of Blessing

by Marilynn (Lynn) Byer

"Wow! How can I keep this inside? I don't want to boast of it, Father. I want you to have all the glory!"

"I will."

Then came breakfast time. I had not seen Gary since Mel had received her accordion, and when he and Bishop John Hawbaker (evangelist for the week) were able to sit across from me, it was great. Gary sat down, looked at me, and shook his head. "I don't know whether to laugh or cry," he said.

"Do both," I replied, "I have been."

We told the story to John, then continued the meal with Gary telling us of his and Mel's backgrounds before and since their marriage. As he described his journey to the Philippines as part of the search for God's plan for his life, Gary tried to find a word to describe the experience. "Unconventional?" John offered.

"Yes."

"I can handle that," I piped up.

Then John blessed me with a personal observation. He suggested to Gary, "If you look up the word 'unconventional' in the dictionary, you'll find Lynn's picture beside it!" We had a hearty laugh, then finished our meal.

The day continued with ordinary plans under the direction of an extraordinary God. The Andrickses were the missionary guests in Children's Camp that morn-

ing before they left, so we had an opportunity to say good-bye. As I gave Mel some basic instructions for maintenance of the instrument, I said, "If the Lord wants me to have an accordion, there is one waiting for me somewhere, perhaps in Oklahoma."

The evening services at camp this year were some of the best I have experienced here: praise and worship offered to God; ministries in music honoring the Lord (not entertainment for the congregation); and excellent, down-to-earth teaching and preaching. That Wednesday night Bishop John spoke from Acts and referred to the passage about not being drunk with wine but being filled with the Spirit. What an appropriate passage for me that day!

My husband, Eldon, arrived on the grounds at 10:00 Thursday morning. He helped with the children's meeting and we enjoyed the time together. I did not tell him about the great accordion adventure until Friday morning. As I concluded the story, I hugged him and said, "How wonderful it was to be able to give something. I didn't have any money, but the value of the two accordions was about \$500."

"Oh, well, I received a check in the mail this week for \$500. It is an advance on our moving expenses to Oklahoma."

Some of us don't get it as quickly as

others. That was before breakfast. At 11:45 a.m., the children were in the prayer chapels with their respective leaders and I remained outside on the bench to pray for them and other needs, and to be available to them as had been my habit all week. I talked to the Lord and thanked him again for using us. Then I remembered the pre-breakfast conversation! I ran to the boys' chapel, knocked on the door and blurted, "Excuse me, but the Lord just showed me something!" Eldon and the boys waited. "Eldon, do you realize the check was the same amount as the accordions?"

"Yes."

"Really? I just got it!"

The adult session had concluded, so I raced over to the tabernacle to find Eric Stanton. "Eric, God is awesome. I'm not Paul Harvey, but would you like to hear the rest of the story?" As I told him about the check, I jumped up and down, then finally hugged him with a shout and a squeal, and we both danced around and up and down! John Hawbaker was still in the tabernacle, so I found him and gave him the rest of the story. Then I phoned Phil Keefer's office in Grantham and left a message for him and the Andrickses!

But folks, God wasn't finished yet. Eric shared the adventure with some other people during the next couple of days. Late Saturday night, I was puttering around at the children's tabernacle, packing supplies, decorations, and equipment. In came a lady and her husband who were staying in the campground. (She had just come from the shower. There must be something about "showers of blessing" in this story!) We chatted a bit and they introduced themselves as Terry and Ann Davis from the Bethel congregation in Cassopolis, Michigan. Ann said, "Eric was telling us about your accordions."

"Yes, isn't it wonderful? If the Lord wants me to have an accordion, it is waiting for me somewhere."

"Well, it's waiting in our shed at home," said Ann.

"You're kidding. No, you're not kidding. This is just too much!"

We discussed plans for us to pick up the instrument, then said our good-nights. I was tired from a week of Children's Camp, hot weather, packing our house to move, packing my mom's house, and traveling thousands of miles since the beginning of the year. But as I put things into the trailer and the car, I was awash with the peace of God, a deep, deep joy, and awe as I thought about how we all stood back and watched God work in us.



he rhythmic harmonies of Southern Africa come alive on a new cassette or compact disc recording from MCC. Sung by Youth Discovery Team members from Zambia, Canada and the United States, it includes songs in English and African languages. Great for gift giving.

Cost is \$6 U.S./\$7 Cdn. for cassette or CD (specify preference when ordering).



IN CANADA:
MCC Canada, 134 Plaza Drive, Winnipeg MB R3T 5K9
(204) 261-6381
or MCC Ontario, 50 Kent Avenue, Kitchener ON N2G 3R1
(519) 745-8458

IN U.S.:
MCC, PO Box 500, Akron PA 17501-0500
(717) 859-1151

God at work in our world

Joy in returning

Rachel Kibler—Choma, Zambia

We have been having a delightful time meeting old friends. Everywhere we go we find someone whom we have known in the past, and their welcomes have been overwhelming. One Sunday a woman who had been a girl of fifteen when we first arrived in Africa walked into church. (She had been one of the first people to work for me; she is now about fifty!) What a reunion we had after church! She kept hugging us and telling other people, "This is my mother and father." I think she doesn't realize how young we were when we first lived in Zambia!

One day in town a former teacher whom George had supervised came running to him with such a demonstrative bear hug that for an instant I feared George might come unbalanced.

A former Macha school girl, now a retired teacher, met us, and we learned her sad story of a broken marriage and five-year separation from her husband. But God had been faithful and Margaret had been faithful, and the marriage has been restored. George had married them twenty-five years ago. Margaret said, "Now you are back. You must marry us again for our anniversary in August."

The church has matured. Youth conferences, pastors' retreats, women's meetings, etc., are all planned and carried out by national Christians. As we see these people, who have so little material wealth, being faithful to God and grateful for what they have, our hearts rejoice in the fact that we are able to be here and serve among them.

Spirit-inspired

Doyle Book—Kitakyushu, Japan

At new-student orientation this year, I again was asked to give the message at the candlelight service, which has become traditional for the first night of activities. I have been asked to do this every year. Although I felt truly led of the Lord in the content of the message ("Who is this God who is Light?"), I wasn't sure that the presentation was all that successful. Thus, I was more than surprised when Mr. Imai, one of three new teachers, a very open man whom we have known for some time, confronted me immediately

after the service with the following words: "That message was surely Holy Spirit-given. It was so meaningful and inspired that I was almost moved to tears!"

I still haven't quite recovered from the shock. You see, Mr. Imai is an avowed Buddhist and declares this fact audibly every chance he gets, perhaps in self-protection now that he is surrounded by Christians here in this school. Therefore, although he is extremely skilled in spoken English and although we have talked previously about spiritual things, I never could have imagined that he had any concept of the Holy Spirit nor would he speak his name. My conclusion is that the Spirit himself caused Mr. Imai to utter those words as a sign that God is beginning to work in Mr. Imai's heart. Please join me in praying that Mr. Imai will come to an awareness of eternal life by receiving Jesus Christ.

God's long-term results

Kathy Stuebing—Ndola, Zambia

Last evening we attended the final commissioning service of the Zambia Teen Missions young people, who have been working on several projects in Ndola. Two of the projects were renovating the single men's accommodation here at the Theological College of Central Africa (TCCA) and digging the foundation for the Ndola Brethren in Christ church building. Two of our Brethren in Christ youth were in the group. We were extremely impressed with the spiritual development of the young people; they were quizzed on the many Bible verses they had memorized during their time together, shared testimonies (some had found the Lord during the orientation to their time of service), did dramas and shared together. A TCCA student used Scripture very effectively to challenge the youth to continue on with the Lord as they return to their homes. We have been very positively impressed with the work of Teen Missions, and we would encourage support for them. They not only have a helpful spiritual impact on youth who participate, but they also undergird existing Christian ministries in very helpful ways (TCCA and the Brethren in Christ Church, for example).

Earlier this year we learned something which affirmed to us the value of persevering. A missionary friend who works in theological education, reporting on a conference he attended in eastern Europe, told how many from former communist countries said it was the faith and evangelistic outreach of African Christians studying in their countries that led them to Christ and kept their faith alive during the communist era. We remembered with praise and gratitude the many Zambian students we had worked with and prayed for as they went to study in these countries in the 1970s. These countries were closed to western Christians, but we could work with the African Christians who studied there. It reaffirmed to us the importance of continuing with the work the Lord gives us, even when we don't see immediate results.

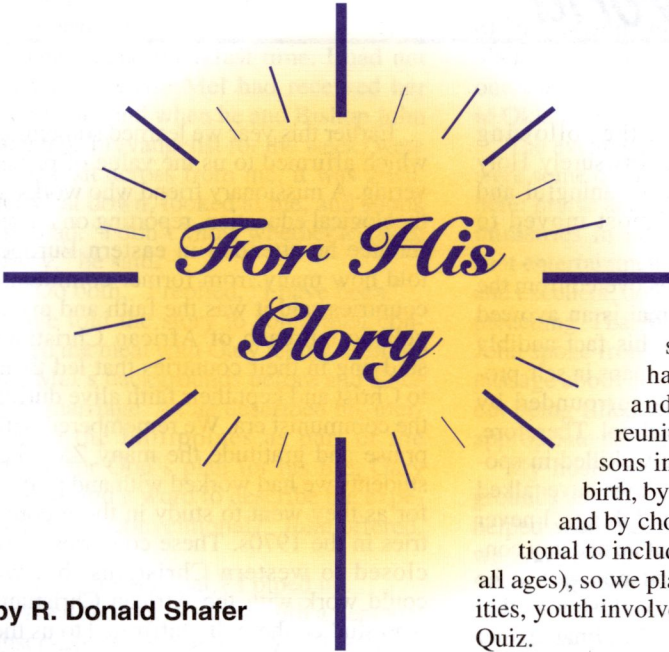
I had another indication of quiet but steady, long-term results when Rich recently met a former student (from our teaching days in Lusaka) who was applying to take an evening course at TCCA. The man said he had been in my religious education classes in Lusaka and that these had strengthened him in his faith. He said that he and many of his fellow students were still going on with the Lord as a result of those classes. Praise the Lord with us for this affirmation of his faithfulness.

Power to change lives

Curtis Book—Bogotá, Colombia

Let me tell you about the *vigilia* (vigil, or all-night prayer meeting) we had at church the night of June 30. It was organized and led by our young people. The thing which characterized the meeting was the confession of sin. The Spirit of God was very near, and there was a significant ministry of healing in the minds and hearts of those present.

In the prayer group of which I was a part, two mothers commented that many parents are talking about the changes they see in their teens, such that there is a noticeable change in homes and family life. One of the special sights of the prayer meeting was to see the hugs and kisses that went on between parents and their teens. The gospel has power to change people's lives! ■



For His Glory

by R. Donald Shafer

According to the plans of the Brethren in Christ—and God willing—we are anticipating that event we call General Conference Convention for the summer of 1996. Our church family has gathered every two years since 1972 (prior to that it was every year). These occasions have something of the atmosphere of a family

reunion. There are some members who have been there before and they enjoy being reunited. There are new persons in the church family by birth, by adoption, by marriage, and by choice. It has been intentional to include whole families (i.e., all ages), so we plan for children's activities, youth involvements, and the Youth Quiz.

And there is the business of the church. We see that becoming less significant since more administration and decision-making is done by congregations and regions. Indeed, our purpose of the Conference is to affirm our Statement of Faith and dialogue about our way of life. Over the past six or eight years, we have dealt

with those issues. For 1996 and beyond, we want to focus on our vision and the major issues of our life together. So we will try to sort out the trivia and make our time together an expression of the body of Christ that will be for the glory of God.

The actual dates are: Saturday, June 29, 10:00 a.m., through the Wednesday night rally, July 3, 1996.

No, this is not a typographical error or a mistake. It is projected to finish General Conference business and all formalities by Wednesday night. And we have one other innovation. We are planning to leave all of Tuesday afternoon and evening open for friends and families to enjoy each other and the possibilities of special events in southern California. (Many did this anyway on previous occasions so we decided to plan for all to have this option.) We have asked our southern California people to plan activities that can be enjoyed by every person, young or old, that comes to conference.

The place is Azusa Pacific University, Azusa, Calif.

And the theme is "For His Glory!" It might help to give the story of how that theme came to life and, hopefully, will take on a life of its own. Many of you may have heard about "250 Growing, Discipling, and Sending Congregations by A.D. 2000" as a projected vision for our Brethren in Christ Church family. That vision was generated out of a time of prayer and seeking by the Leadership Council and has been and is being shared for ownership by our congregations. As that vision was in its early stages, it became a strong sense of the church leaders that all we do to build the body of Christ is for the "glory of God."

There are numerous references in Scripture to the "glory of God" and it seemed a succinct and clear way to summarize our vision for the 1996 meeting of the General Conference. We have planned for the theme sermons to reflect various aspects of the vision and we plan for vital worship to be a central part of our assemblies. Here are some of the features that we have planned thus far:

Saturday evening: "Growing for His Glory"—Warren Hoffman

Sunday evening: "Discipling for His Glory"—Stuart Kelly

Monday evening: Love Feast and Communion—Kathleen Leadley

Wednesday morning: "Sending for His Glory"—Ron Howell

CALENDAR

OF REGIONAL AND GENERAL CONFERENCE EVENTS

Board meetings are held at Grantham, Pa., unless otherwise noted. For more information, contact the denominational office, P.O. Box 290, Grantham, Pa. 17027; phone (717) 697-2634.

1995

Oct. 13-14	Board for Stewardship Services; Jacob Engle Foundation
Oct. 19-20	Messiah College Board of Trustees
Oct. 20-21	Messiah College Homecoming
Oct. 28	Task Force on Regional Conference Administration
Oct. 30	Renewal Task Force
Oct. 30	Commission on Ministry and Doctrine
Oct. 30-Nov. 2	Leadership Council
Nov. 3-4	"Exploring the Brethren in Christ Identity" Study Conference (Messiah College)
Nov. 10-11	Board for Media Ministries
Nov. 11	Atlantic Conf. Pastors/Treasurers Luncheon (Lancaster, Pa.)

Key Dates in 1996

June 26-27	Beulah/Upland College & Academy Reunion (Upland, Calif.)
June 29-July 3	General Conference (Azusa, Calif.)

Wednesday evening: Guest

Speaker—Juan Carlos Ortiz

Worship services will be in the various Brethren in Christ churches in southern California. We are also planning a drama on "Narnia." We will likely have this done on Sunday and have two or three performances. Details are still being processed. It will be in the Munson Chapel.

We invite you all to begin thinking, praying, and discerning if this will be a part of your plans for the summer of 1996. All are invited. We do have delegates from each congregation (one for

each 100 members or fraction thereof). In addition, all assigned pastors are delegates. Other voting members are active ministers, one deacon from each congregation, general board members, administrators, and a few others.

These two functions of a family emphasis and conference business are cradled in an atmosphere of fostering the unity of the church. We anticipate this event to be another link in a long chain that has held us together as one part of God's big family.

This is the first in a series of articles

that will be in the Visitor between now and April of 1996 to help prepare all of us for this celebration of who we are and who we hope to be as the people of God. In this coming year we would call upon all persons, whether or not you can attend, to believe that God will bless our coming together and that in word and deed all that we do will be "For His Glory!"

Don Shafer is General Secretary of the Brethren in Christ Church.

General Conference preliminary information

by Ken Mark, Convention Director

This advance information is being provided to assist people who like to make their plans well in advance, and also to help those responsible for 1996 congregational and denominational budget planning.

General Conference will convene at Azusa Pacific University, Azusa, Calif., on Saturday, June 29, 1996, at 10:00 a.m. Registration times after arrival will be on Friday evening, June 28, and on Saturday morning, June 29. Registration time on Saturday is limited, so Friday would be better.

The business sessions are scheduled to conclude by dinner on Wednesday, July 3, to allow for a full evening of activities, including our guest speaker, Juan Carlos Ortiz, and the quiz finals.

Registration forms for General Conference will be in the January 1996 *Evangelical Visitor*. Please do not attempt to register before that time. Those staying in private homes, motels, or campsites will need to make arrangements directly with those locations.

Lodging Rates: per person, per night, all rooms air conditioned: Package plan (5 nights minimum), *adults* \$18.00; \$19.25 per night if not in package plan; children (through college) \$14.50 per night. *Children* ages 0-12 sleeping on the floor, no charge, provided the room is fully occupied by two adults. Full linen package is provided for all guests *except children on the floor*. Rooms will be available from Wednesday evening, June 26, through Friday morning, July 5.

Camping units (no tents or stakes) will be accommodated on a paved parking lot very close to bathrooms and showers. No hook-ups are available. The charge per night is \$12.00. A list of a few campsites will appear on the registration form (none very near the campus).

Meals: Excellent meals will be served in the dining room. A snack bar is also available. Some fast food places are close by as well as a restaurant or two. The price for package meals (minimum, 15 consecutive meals): \$18.00 per day tax included; children 5-12, \$9.00; 4 and under, free. No refunds on package meal plans. Individual tickets may be purchased after arrival. The individual meal ticket prices will be approximately 15% more than in the package meal plan. The package meal ticket covers from Saturday breakfast through Wednesday dinner; more meals may be added before or after these meals.

Estimating Expenses: For those who do budgeting, one adult for 6 nights and 6 days of meals (18 consecutive meals), plus the Conference registration fee, will cost approximately \$275.

Please note that this figure does not include transportation.

Airport Transportation: You are strongly urged to arrive at the Ontario Airport. Allow 2 hours from the Ontario Airport and 3 to 4 hours from the Los Angeles Airport. When you return, allow the same amount of time. Arrangements are being made for transport to and from the Ontario Airport by our own transportation task force. Arrangements are being made for public transportation to and

from the Los Angeles Airport. The cost is significantly more to and from the Los Angeles Airport.

Registration Fees: A registration fee will be charged for everyone 18 years and over attending day sessions at General Conference. The amount is \$26.00, or \$10.00 a day, whichever is less. There is no registration fee for those attending evening sessions only.

Daily activities for children and youth will be provided. Registration fees to cover program expenses will be as follows:

Youth \$40.00; Children's Ministries (ages 0-12) \$12.50.

All charges at conference will be in U.S. dollars.

If you need more general information, contact Ken Mark, Convention Director, 304 Berkshire Rd., Mechanicsburg, PA 17055. The phone number is (717) 766-0403 and there is an answering machine. Also, Ken has an e-mail address which is KMARK@MCIS.MESSIAH.EDU

It will be a pleasure to serve you as we become involved in this great biennial convocation.

Kenbrook food service director

Kenbrook is searching for a food service director for the camp to serve as head cook at the retreat center and give general direction to the camp's food service operation. Interested persons should contact Eugene Wingert, 501 Pine Meadow Drive, Lebanon, PA 17046, phone (717) 865-4547.

Church News

Allegheny Conference

The **Air Hill** church, Chambersburg, Pa., had a farewell service Aug. 27 for pastor Allan Mummert and family. ♦ Bishop Hawbaker officiated at the Aug. 20 installation service of J. Milford and Ella Brubaker at the **Center Grove** church, Saltillo, Pa. ♦ Ron and Carolyn Patty were in concert Aug. 20 at the **Chambersburg** church. ♦ A farewell party was held Aug. 27 at the **Fairview Ave.** church, Waynesboro, Pa., for pastor Rod White and family. ♦ "Sontown Celebration" was the theme of the Aug. 14-18 VBS at the **Five Forks** church, Waynesboro. August was designated teacher appreciation month. ♦ The Future Planners young adult class of the **Hollowell** church, Waynesboro, planned several midweek activities for August, among them a camping outing at Raystown Lake.

On Aug. 20 the **Iron Springs** church, Fairfield, Pa., had a Gospel Grass concert on the lawn. John Biswar, radio broadcaster and Prison Fellowship worker in India, was the morning speaker. ♦ On Aug. 6 the youth group of the **Martinsburg**, Pa., church presented the musical "Living on the Edge" by Michael W. Smith and Robert Sterling. ♦ An

all-church prayer night Aug. 20 at the **New Guilford** church, Chambersburg, featured an anointing service for spiritual, mental, and physical healing. ♦ The men of the **South Mountain Chapel** congregation, Shippensburg, Pa., planned a fishing trip for Aug. 26. ♦ The group Family Tradition was the highlight of the Sept. 23-24 Rally weekend of the **Van Lear** church, Williamsport, Md.

Atlantic Conference

The **Cross Roads** church, Mount Joy, Pa., is the new host site for the Donegal schools kindergarten before- and after-school program run by Developmental Day Care Systems, Inc. ♦ The **Elizabethtown**, Pa., youth group service project Aug. 6-13 was a trip to Hillsville, Va., to help the **Bethel** congregation build their new facility. ♦ The singles group of the **Fairland** church, Cleona, Pa., planned a trip to Knoebels Grove on Aug. 19. ♦ On Aug. 13 the **Hempfield** church, Lancaster, Pa., enjoyed "The Sower and the Seed" program of skits and music by Edie Cunningham and Karen Weitzel of Bible Visuals, Inc.

Woody Dalton, Gary and Mel Andricks, Arthur Climenhaga, Dorothy Gish, and John Yeatts all were speakers on "The Kingdom of God" in adult classes Aug. 6—Sept. 3 at the **Lancaster**, Pa., church. ♦ The **Manor** church, Mountville, Pa., held outdoor services Aug. 27 and Sept. 3. Four women's Bible studies are being offered this fall. ♦ The **Mastersonville** congregation, Manheim, Pa., received seven new members Aug. 27. ♦ The **Millersville**, Pa., congregation began a midweek children's program in September. Member Missy Nissly is raising funds for her upcoming service in January with YES (Youth Evangelism Services).

Messiah Village Director of Public Relations

Responsible to plan, coordinate, and conduct a public relations program to communicate and promote the mission and services of a continuing care retirement community to a variety of groups including: congregations, potential residents, donors, and the general public. Prefer skills and experience in the following areas: media relations, writing and editing, public speaking, and interpersonal relationships. For more information or to submit a letter of interest please contact Allen Heinly, Director of Human Resources, Messiah Village, 100 Mt. Allen Drive, Mechanicsburg, PA 17055.

Memorial Holiness Camp
is seeking
Caretaker/Manager
for April 1996
*Interested persons
write or call:*
Central Conference Office
P.O. Box 69
West Milton, OH 45383
Phone (513) 698-6284

Two persons were baptized into the fellowship of the **Montoursville**, Pa., church on Sept. 10. Aug. 27 was wear-a-Christian-T-shirt-Sunday. ♦ Ken Pierce of the **Mt. Pleasant** church, Mount Joy, left recently for VS in Americus, Ga. ♦ The Imagine That! Puppet Team from Hershey aided in the Sept. 17 Kids' Day service at the **New Joy** church, Akron, Pa. ♦ David Carlson spoke Aug. 13 at the **Palmyra**, Pa., church on the ministry of Trans World Radio, and Jim Avella about Prison Fellowship on Guam.

The puppet team of the **Refton**, Pa., church presented their program Aug. 12 to 261 people at the Fire Company Festival, and again on Aug. 25 and 26. ♦ LeRoy and Judy Eberly were missions speakers Sept. 24 for the **Silverdale**, Pa., congregation. ♦ "Blind Bartimaeus" was speaker Ric Feeney's theme Aug. 6 at the **Skyline View** church, Harrisburg, Pa. ♦ Fifteen junior high youth of the **Souderton**, Pa., congregation left for a week in Philadelphia on Aug. 7. ♦ The **Summit View** church, New Holland, Pa., planned a Phones For You campaign for Sept. 5-22 with 15 phone lines.

Canadian Conference

On Aug. 6 the **Bertie** congregation, Stevensville, Ont., viewed the film "A Man Called Norman." ♦ Tim Giles concluded his ministry to the **Boyle** church, St. Ann's, Ont., in July. ♦ The Doug Graham family shared Aug. 6 with the **Bridlewood** church, Agincourt, Ont., about their ministry in Vancouver. ♦ Ruth and Gene Madeira, missionaries to Latin America, were the guests Sept. 25 of the **Delisle**, Sask., congregation. ♦ Average attendance was 74 at the August VBS of the **Falls View** congregation, Niagara Falls, Ont., with 36 children choosing to commit to Christ. ♦ Morris Sider was keynote speaker for the 100th anniversary celebration in July of the **Houghton** congregation, Langton, Ont., attended by over 400 people. Seven persons were baptized July 30.

Isaac Flagg spoke Aug. 6, 13 at the **Oak Ridges**, Ont., church. The church hosted the Gospel Tide Hour promotional dinner on Sept. 11. ♦ Craig Sider spoke at the Sept. 10 dedication service for the new worship center of the **Orchard Creek** congregation, St. Catharines, Ont. An all-day party Sept. 16 introduced the congregation to the surrounding

community. ♦ Ryder Kumar from India was the Aug. 16 speaker at the **Port Colborne**, Ont., church. ♦ Ray Swash is now pastoring the **Ridgemount** church, Hamilton, Ont. Aug. 27 was the church family corn roast. ♦ The youth of the **Sherkston**, Ont., church planned stock car racing and a box social for Aug. 5. During September the church competed with the **Rosebank** congregation (Petersburg, Ont.) to see who had the largest Sunday school attendance increase over 1994.

The **Springvale**, Ont., congregation took a bus Aug. 20 to the Niagara Camp at NCC in Fort Erie for supper and speaker Adrian Despres from Kingdom Building Ministries. ♦ The harvest offering goal of the **Upper Oaks** church, Oakville, Ont., was \$21,000, already exceeded in pledges by August by several thousand dollars. ♦ The men's group of the **Wainfleet**, Ont., church went to Yonge St. Mission in Toronto on Aug. 17 to help with renovations. ♦ "Seaside with the Savior" was the VBS theme for 70 attenders of the VBS Aug. 7-11 of the **Westheights** congregation, Kitchener, Ont.

Central Conference

On Aug. 13 the **Amherst** congregation, Massillon, Ohio, had a service with the Dixon-Hardy Trio and a watermelon feast afterward. The Sunshine Kids were in concert Aug. 27. ♦ Seventeen youth of the **Ashland**, Ohio, church went on a summer trip, presenting a program to churches in Virginia and Florida. ♦ The theme for the Aug. 14-18 VBS of the **Beulah Chapel** church, Springfield, Ohio, was "God Makes Us Special." ♦ The Aug. 20 guests of the **Christian Union** congregation, Garrett, Ind., were James and Karen Avella. He is executive director of Prison Fellowship on Guam.

On Aug. 14, members of the **Fairview** congregation, Englewood, Ohio, passed out 1,000 pencils and coupons for Bibles to onlookers of the Englewood Art Parade. ♦ Fifty-five people attended the annual picnic of the **Lakeview** church, Goodrich, Mich., at Middleton Beach. ♦ The **Morrison**, Ill., church welcomed four new members on Aug. 13. ♦ The **Nappanee**, Ind., congregation enjoyed the ministry of Danny Jones in the morning service September 10. ♦ The **Northgate** fellowship, Tipp City, Ohio, received a new member on July 30. The **Peace**

E.V. Timelines

100 Years Ago

October 1, 1895—Amos Z. Myers, in "The Layman's Duty to the Clergy," urged the church to provide more adequate support for "the ministry." He concluded his article: "...we do not advocate any revolutionary methods, but much can be done to improve upon what we are doing, without changing the system or policy of the fraternity. This is specially so in reference to our missionary workers...."

75 Years Ago

October 4, 1920—Editor V. L. Stump: "We are glad to say that the machinery for our printing plant has practically all been installed with the exception of what we would need to give us an up-to-date book bindery. We have appreciated the liberal responses and remittances which have reached us from time to time through the treasurer of the Publication Board. There are some districts, however, from which we have not yet heard and we are sure that all desire a share in this most glorious work...."

50 Years Ago

October 8, 1945—In an editorial titled "Conviction, Consistency, Charity," Jesse W. Hoover concluded: "We seem to assume that to have strength of conviction and to maintain it consistently is to make impossible the exercise of charity. Or conversely, we act as though forbearance and forgiveness exclude strong and steadfast convictions. But these opinions are from the frailty of the flesh. Conviction can be unwavering and yet kind. And true charity is characterized by the most steadfast conviction. Only as we approach a balance between these seemingly paradoxical principles can we be truly effective and influential in the work of the Kingdom."

25 Years Ago

October 10, 1970—John E. Zercher writes: "The discipline of reading needs to be discovered or recovered. Parents by example and direction need to establish this discipline in the lives of their children. The lack of reading is to the mind what the refusal of eating is to the body. Through literature the wisdom of the sages and the ages has been preserved and transmitted.... One's ability to judge the emotional appeals of the extremists—right or left—will be largely determined by one's own knowledge developed through reading.... The popular media of our time—radio, television, movies—present a barrage of values in direct opposition to those held by the Christian. There remains one [medium] which offers a choice and the means to balance the impact on our mind...literature."

10 Years Ago

October 1985—The cover story featured five Kansas farmers discussing farm bankruptcies and the way the church can minister to farmers in trouble, while a companion article examined some of the international dimensions of the farm crisis. In a totally different vein, an article entitled "Computers—does the church need them?" offered seven guidelines in choosing a computer for church use. The ministries of Norman and Elizabeth Hess Asper (in Harrisburg, Pa.) and Rachel Melhorn (in Choma, Zambia) were profiled. And the editorial dealt with "Terrorism abroad and violent rhetoric at home."

Chapel church, Ravenna, Ohio, has been renamed **Christ Chapel Brethren in Christ Church**. The Waggoner Family Gospel Singers ministered on Aug. 20. The first service in new facilities was Sept. 10. ♦ August was bar soap collection month for MCC at the **Pleasant Hill**, Ohio, church. ♦ Pastor McConaughay of the **Sippo Valley** church, Massillon, Ohio, ministered in music at the Mt. Tabor UMC Peach Blossom Festival and in Kent, Ohio, in August.

Midwest Conference

Elsa Caro from the Colombian church brought greetings in the Aug. 6 service of the **Abilene**, Kan., church. ♦ Michael Abell reported on Aug. 20 to the **Mound Park** church, Dallas Center, Iowa, about his missions trip to Honduras. Farewell services for Pastor Ken Abell and family were held on Aug. 27. The congregation has decided to discontinue public services at this time. ♦ The **Mt. View** congregation, Colorado Springs, Colo., hosted three CEF 5-day clubs in different locations July 31—Aug. 4, followed by a Saturday noon barbecue. ♦ On Sept. 9 the **Oklahoma City** church held a teacher training time for children's department teachers. A free community carwash was planned for Sept. 23. ♦ Twelve youth from the **Rosebank** church, Hope, Kan., attended youth camp in Colorado in August. The congregation viewed the Gaither video, "All Day Singin'" on Aug. 20. ♦ The **Zion** church, Abilene, had an Aug. 19 children's workers barbecue and appreciation time.

Pacific Conference

On Sept. 3 the **Chino**, Calif., church enjoyed a one-man musical by Michael Sewell. ♦ Bishop Brubaker was guest speaker Aug. 3 for the **Pacific Highway** congregation, Salem, Ore. He and some members attended the House Against Hunger dedication, a project of MCC-affiliated churches in the area. ♦ The **Upland**, Calif., church hosted the Continental Singers on Aug. 27 in their "Celebrate Before the Lord" program. ♦ Missions pioneer and author Viv Grigg was speaker Aug. 27 at the **Walnut**, Calif., church. The congregation had a September toy drive for the Getsemani church in Tijuana.

Southeast Conference

The **Highland Park** congregation, Dublin, Va., hosts a Tues./Thurs. aerobics class. The youth kicked off the fall with a pizza dinner and a concert at Liberty Univer-

sity. ♦ On Aug. 20 the **Holden Park** congregation, Orlando, Fla., hosted a watermelon and homemade ice cream social on the parsonage lawn. On Aug. 27 the children held a "Jungle Sunday" tour to show decorations they made during a summer study on animals in the Bible. ♦ The **Rolling Acres** congregation, McMinnville, Tenn., took photos for a church directory on Aug. 26. Tim Lewis was installed as pastor by Bishop Hoffman on Aug. 6. ♦ Ken Gibson spoke to the **Winchester**, Va., congregation on Aug. 6.

Susquehanna Conference

The grades 3-5 children of the **Carlisle**, Pa., church went Aug. 18 to the Materials Resource Center, Akron, for a tour and work day. The church hosted the Susquehanna Conference budget hearing on Aug. 17. ♦ The Golden Agers of the **Cedar Grove** church, Mifflintown, Pa., planned an MCC workday for Sept. 7. ♦ The **Cedar Heights** congregation, Mill Hall, Pa., recently viewed a six-video series on the Reformation. ♦ The **Fairview** congregation, Reesers Summit, Pa., studied Ecclesiastes during August midweek services. The goal of the Sept. 16 annual yard and bake sale was \$2,000. ♦ The youth of the **Hanover**, Pa., church had a retreat Aug. 18-20 near Lewistown. The young adult group had a pig roast and tubing outing on Aug. 27.

The women and children of the **Jemison Valley** congregation, Westfield, Pa., had their annual picnic and swim Aug. 8. A "harvest home" thank you celebration for Clive and Patty Ollies was Sept. 8. ♦ Lane Hostetter was the Aug. 27 speaker at the **Locust Grove** church, York, Pa. ♦ Pastor Hepner of the **Mechanicsburg**, Pa., church was in India this summer attending, among other things, the Vision 2000 pastors' conference. ♦ Jack McClane spoke about his missions work in the Aug. 2 service of the **Messiah Village** congregation, Mechanicsburg.

On Sept. 10 LeRoy Eberly spoke to the **Redland Valley** congregation, York Haven, Pa., about missions in Mexico. ♦ Terry Brensinger led meetings Sept. 3, 6, and 10 at the **Roseglen** church, Duncannon, Pa., on "Unlock the World: Lessons from Judges." ♦ The **Susquehanna Valley** congregation, Selinsgrove, Pa., had a summer study on cults. ♦ The **Wesley** church, Mt. Holly Springs, Pa., hosted Aug. 25-27 showings of the video "Jesus" at the Holly Theater. The church received six new members in August. The congregation recently replaced the church roof, but could not afford the \$8,000 needed for a new steeple. A

REAL ESTATE: *Sell it or give it*

by Donald R. Zook

Cooperative Ministries

Receipts—Year to Date

January 1 - August 31, 1995

	1995	1994
Proportionate	<u>1,421,835</u>	<u>1,560,500</u>
Congregational	1,341,674	1,375,466
Individual	80,161	185,034

Designated and Direct Giving	<u>395,857</u>	<u>474,382</u>
Congregational	219,887	273,784
Individual	175,970	200,598

Total to Date 1,817,692 2,034,882

Total Budget 4,091,643 4,093,469

Received to Date 44.5% 49.7%

If you have real estate which you no longer need or want, you probably have been planning to sell it. But it is sometimes advantageous to give the property rather than sell it.

1. Your gift usually avoids all capital gains taxes.

If you have property which has a low-cost basis and is now quite valuable, you pay no federal income tax on the capital gain when you give the property to a recognized charity, and the charity pays no capital gains tax when the property is sold.

2. Your gift entitles you to an income tax deduction.

Not only do you avoid capital gains tax on gifts of real estate, but you can also claim a Charitable Contribution Deduction on your federal income tax return. Your deduction is based on the fair market value of the property, as determined by appraisals or sale.

3. Any kind of real estate makes a good gift.

Your charitable gift may be in the form of land or it may be a house or a commercial building. Almost any property which can be transferred and eventually sold qualifies for the benefits listed in this article.

4. You can retain lifetime income from property gifts.

You may be able to realize significant benefits from using a Charitable Gift Annuity or a Charitable Gift Unitrust in exchange for your real estate property. Real estate gifts put into Charitable Remainder Trusts provide you with income as long as you or your spouse live. These payments can also continue to your children or others whom you designate for 20 years after both you and your spouse have been promoted to heaven. You may want to keep part of the property for your own needs or for your gifts to your children rather than giving the whole property. You can give an undivided fractional interest and then sell your part at the same time as the charitable organization sells its part.

In addition to the above benefits, if you arrange with the charity for benefits during your and/or your children's lifetime, you get a charitable deduction on your income tax return in the year of the gift. The amount of this charitable deduction depends upon the rate of interest which is paid at the actuarial life of the donor or donors. This sounds complicated, but with good professional counsel the choices are clear and the financial benefits are considerable.

5. You can suggest a real estate broker.

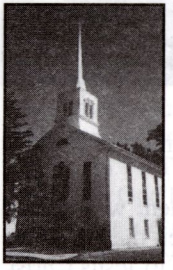
If sale of the gift property is advisable, you may know a realtor you would like to recommend. You may not, however, personally sign any listing or sales agreement if you want to preserve the tax advantages mentioned in this article.

6. You can divide property into different gift plans.

You can make part of your gift as an outright gift, which means that the charitable organization will have immediate use of the money after the real estate is sold. Another part of the property can be put into a Charitable Remainder Trust which provides you with lifetime income.

7. Assistance is available for you in the handling of the gift plan details.

The Brethren in Christ will cheerfully assist you in providing professional expertise so that all of the benefits, including income tax advantages, are available to you. S. Lane Hostetter, Director of Planned Giving for the Brethren in Christ Church is able to assist you; as are W. Edward Rickman, Executive Director of the Board for Stewardship Services; and Donald R. Zook, Chief Executive Officer of the Jacob Engle Foundation, Inc. If you would like more information about any of the things mentioned in this article, please feel free to contact one of these people at P.O. Box 290, Grantham, PA 17027-0290. Telephone (717) 697-2634.



generous member of another Brethren in Christ congregation gave the money for this steeple, which is illuminated from 8:00 to midnight. ♦ Jeremy Tyrrell of the

West Shore congregation, Mechanicsburg, Pa., served as children's pastor at Camp Kahquah this summer. Eleven youth spent a week in Canada under the direction of youth pastor Jay Starlipier.

For The Record

Births

Bass: Cameron Everett, July 27; Brian and Becky Bass, Pleasant Hill congregation, Ohio.

Bebout: Megan Lynn, July 3; George and Peggy (McFall) Bebout, Jemison Valley congregation, Pa.

Brubaker: Emily Sierra, July 14; Stan and Jennifer (Calton) Brubaker, Fairview congregation, Ohio.

Dean: Mitchell Robert, Aug. 7; Brian and Lynn (Naylor) Dean, Wainfleet congregation, Ont.

Evans: Corrine Janelle, June 13; Craig and Cindy (Watkins) Evans, Jemison Valley congregation, Pa.

Ferruzza: Matthew David, July 21; David and Mary Ferruzza, Cross Roads congregation, Pa.

Fessler: Taylor Leigh, May 22; Steve and Angie (Taylor) Fessler, Antrim congregation, Pa.

Hall: Zachery Austin, Aug. 22; Matt and Heather Hall, Mt. Pleasant congregation, Pa.

Heitzman: Chad Daniel, Aug. 1; Daniel and Pam (LeFever) Heitzman, Cross Roads congregation, Pa.

Keifman: Gabriella Joy, July 21; Fred and Theresa Keifman, Antrim congregation, Pa.

Kronawetter: Sarah Elizabeth, Aug. 9; Eric and Darlene (Metzger) Kronawetter, Hempfield congregation, Pa.

Lofthouse: Nathan William, July 26; William and Brenda (Empringham) Lofthouse, Cheap-side congregation, Ont.

Mill: Spencer John, July 27; Fred and Cheryl Mill, Montoursville congregation, Pa.

Pawelski: Ethan Paul, July 11; Paul and Anita (Byer) Pawelski, Dayton Mission congregation, Ohio.

Piett: Josiah Michael, July 30; Michael and Michelle (Winger) Piett, Bertie congregation, Ont.

Puterbaugh: Leann Nicole, Aug. 14; Jerry and Sharon (Dohner) Puterbaugh, Fairview congregation, Ohio.

Ritz: Melia Linnell, Aug. 15; Jeff and Tracy (Wissinger) Ritz, Hollowell congregation, Pa.

Royer: Evan Wayne, June 7; Sam and Sharon (Stine) Royer, Cedar Heights congregation, Pa.

Spence: Aaron Robert Joseph, Apr. 28; Brian and Julieann Spence, Ridgemount congregation, Ont.

Upright: Abel John, July 25; Mark and Sharon (Wright) Upright, Montoursville congregation, Pa.

Weaver: Jason David, Aug. 20; Mark and Carol (Longenecker) Weaver, Hempfield congregation, Pa.

Winger: Rachel Lee-Ann, Aug. 1; Lee and Ann (Sheffer) Winger, Westheights congregation, Ont.

Wingerd: Katharine Elise, July 31; Matthew and Elisa (Wiebecke) Wingerd, Rosebank congregation, Kan.

Weddings

Asper - Snyder: Joan Elaine, daughter of Donald and Anna Snyder, Millerstown, Pa., and Duane Neil, son of Thomas and Grace Simpson, Mechanicsburg, Pa., and the late Dale W. Asper, Aug. 19, at Grantham Brethren in Christ Church with Rev. N. Curtis Byers officiating.

Baer - Rubeck: Stephanie D., daughter of David and Sydney Rubeck, Upper Strasburg, Pa., and Daniel K., son of Joseph and Sandra Baer, Shippensburg, Pa., Aug. 12, at Air Hill Brethren in Christ Church with Rev. Joseph R. Baer officiating.

Constable - Wallech: Beverly Wallech and Atlee Constable, Aug. 12, at the city park, Hagerstown, Md., with Rev. Wilbur W. Benner officiating.

Corak - Lawrence: Dawnelaine, daughter of Gerald and Gloria Lawrence, Wainfleet, Ont., and Miro, son of Mico and Valentino Corak, St. Anns, Ont., July 22, at Port Colborne Brethren in Christ Church with Rev. Brian Lofthouse officiating.

Gehman - Mertz: Melissa, daughter of Wayne and Pat Mertz, Buffalo, N.Y., and Matt, son of Grant and Marylou Gehman, Knoxville, Pa., July 29, at St. John the Baptist Church with Father Fliss and Rev. Clive Ollies officiating.

Geisewite - Walizer: Rhonda Jean, daughter of William and Susan Walizer, Loganton, Pa., and Mark

Nelson, son of Kenneth E. and the late Karen E. Geisewite, Loganton, Aug. 12, at Cedar Heights Brethren in Christ Church with Rev. Kenneth E. Geisewite officiating.

Herrmann - Wagner: Kristin Elizabeth, daughter of Edgar G. and Arlene Wagner, Jonestown, Pa., and Francis J., son of Mr. and Mrs. Robert Herrmann, Philadelphia, Pa., Aug. 5, at Fairland Brethren in Christ Church with Rev. Ronald R. Slabaugh officiating.

Kassay - Roch: Jacqueline Joan, daughter of Nicholas and Joan Roch, Crystal Beach, Ont., and David Michael, son of Ted and Iris Kassay, Crystal Beach, July 17, at Sherkston Brethren in Christ Church with Rev. Leonard J. Chester officiating.

Kibbe - Wright: Melissa Jo, daughter of David and Joann Wright, Upper Strasburg, Pa., and Jason Alexander, son of George Kibbe and Shirley Coble, Spring Run, Pa., July 29, at Air Hill Brethren in Christ Church with Rev. Allan Mummert officiating.

Norris - Lapp: Renee Lynn, daughter of J. Wilmer and Kathryn Lapp, Halifax, Pa., and Gary, son of Ogier and Veronica Norris, Elizabethtown, Pa., July 30, at Elizabethtown Brethren in Christ Church with Rev. Edwin Kessler and Rev. Jane Peifer officiating.

Ranalli - Zeger: Ronda Renae, daughter of Gerald and Cindy Zeger, Marion, Pa., and Robert Paul, son of Ruth and the late Robert Ranalli, Gettysburg, Pa., Aug. 5, at Five Forks Brethren in Christ Church with Rev. Wilbur Besecker officiating.

Stambaugh - Omps: Stephanie Renae, daughter of James and Kay Omps, Winchester, Va., and Merris Alden, son of Joseph and Naomi Stambaugh, Winchester, July 1, at Braddock Street United Methodist Church with Rev. John Peters officiating.

Street - Neilson: Susan M., daughter of Reginald and Carol Neilson, Saskatoon, Sask., and Donald Joseph, son of Patricia Street, Saskatoon, July 29, at Massey Place Community Church with Rev. Maurice Vellacott officiating.

Wenger - Corbett: Crystal Dawn, daughter of Roger Corbett and Teresa Cormack, and Gregg L. Wenger, son of Alvin and Darlene Wenger, Aug. 26 at Air Hill Brethren in Christ Church with Rev. John L. Bundy officiating.

Obituaries

Etzweiler: Irene E. Etzweiler, born Feb. 22, 1910, daughter of John and Lizzie Yingst Keefer, died July

25. Preceding her in death was her husband, Alpheus Etzweiler. Surviving are two sons, Ronald E. and Sharen A.; three grandchildren; four great-grandchildren; four brothers, Luke, Paul, Earl, and Edgar; and a sister, Miriam Witmer. Irene was a retired garment worker, and a resident at Messiah Village. She was a member of the Free Grace congregation, Pa., where the funeral was held with Rev. Edwin R. Kessler and Rev. Luke Keefer Sr. officiating. Interment was in Maple Grove Cemetery.

Lang: Karl F. Lang, born Jan. 1, 1913, son of Gottlob and Anna Hemke Lang, died Aug. 5. Surviving are his wife, Alberta M.; two daughters, Barbara K. Martin and Bonnie L. Dees; a son, Karl R.; and eight grandchildren. Karl was retired from H.J. Heinz Co. He was a member of the Messiah Village Church where a memorial service was held with Rev. J. Robert Lehman officiating. Interment was in Rolling Green Memorial Park (Pa.).

McGuire: Elizabeth McGuire, born Aug. 30, 1908, daughter of William and Sallie Gray Hutton, died Aug. 7. Her husband, Lawrence H. McGuire, preceded her in death. Surviving are a son, Lawrence H. Jr.; three grandchildren; and a great-granddaughter. She was a member of the Messiah Village Church where a memorial service was held with Rev. J. Robert Lehman officiating. Interment was in St. John's Cemetery (Pa.).

Musser: Arthur L. Musser, born Dec. 27, 1921, son of Irvin O. and Ida M. Leshner Musser, died July 29. Surviving are his wife, Wilma M.; two sons, Philip I. and Arthur W.; a

UNITED STATES POSTAL SERVICE Statement of Ownership, Management, and Circulation (Required by 39 U.S.C. 3685)

Publication Title: **For The Record** Issue Date: **September 21, 1995**

1. Publication Title: **For The Record** Issue Date: **September 21, 1995**

2. Issue Date: **September 21, 1995**

3. Issue Date: **September 21, 1995**

4. Issue Date: **September 21, 1995**

5. Issue Date: **September 21, 1995**

6. Issue Date: **September 21, 1995**

7. Issue Date: **September 21, 1995**

8. Issue Date: **September 21, 1995**

9. Issue Date: **September 21, 1995**

10. Issue Date: **September 21, 1995**

11. Issue Date: **September 21, 1995**

12. Issue Date: **September 21, 1995**

13. Issue Date: **September 21, 1995**

14. Issue Date: **September 21, 1995**

15. Issue Date: **September 21, 1995**

16. Issue Date: **September 21, 1995**

17. Issue Date: **September 21, 1995**

18. Issue Date: **September 21, 1995**

19. Issue Date: **September 21, 1995**

20. Issue Date: **September 21, 1995**

21. Issue Date: **September 21, 1995**

22. Issue Date: **September 21, 1995**

23. Issue Date: **September 21, 1995**

24. Issue Date: **September 21, 1995**

25. Issue Date: **September 21, 1995**

26. Issue Date: **September 21, 1995**

27. Issue Date: **September 21, 1995**

28. Issue Date: **September 21, 1995**

29. Issue Date: **September 21, 1995**

30. Issue Date: **September 21, 1995**

31. Issue Date: **September 21, 1995**

32. Issue Date: **September 21, 1995**

33. Issue Date: **September 21, 1995**

34. Issue Date: **September 21, 1995**

35. Issue Date: **September 21, 1995**

36. Issue Date: **September 21, 1995**

37. Issue Date: **September 21, 1995**

38. Issue Date: **September 21, 1995**

39. Issue Date: **September 21, 1995**

40. Issue Date: **September 21, 1995**

41. Issue Date: **September 21, 1995**

42. Issue Date: **September 21, 1995**

43. Issue Date: **September 21, 1995**

44. Issue Date: **September 21, 1995**

45. Issue Date: **September 21, 1995**

46. Issue Date: **September 21, 1995**

47. Issue Date: **September 21, 1995**

48. Issue Date: **September 21, 1995**

49. Issue Date: **September 21, 1995**

50. Issue Date: **September 21, 1995**

51. Issue Date: **September 21, 1995**

52. Issue Date: **September 21, 1995**

53. Issue Date: **September 21, 1995**

54. Issue Date: **September 21, 1995**

55. Issue Date: **September 21, 1995**

56. Issue Date: **September 21, 1995**

57. Issue Date: **September 21, 1995**

58. Issue Date: **September 21, 1995**

59. Issue Date: **September 21, 1995**

60. Issue Date: **September 21, 1995**

61. Issue Date: **September 21, 1995**

62. Issue Date: **September 21, 1995**

63. Issue Date: **September 21, 1995**

64. Issue Date: **September 21, 1995**

65. Issue Date: **September 21, 1995**

66. Issue Date: **September 21, 1995**

67. Issue Date: **September 21, 1995**

68. Issue Date: **September 21, 1995**

69. Issue Date: **September 21, 1995**

70. Issue Date: **September 21, 1995**

71. Issue Date: **September 21, 1995**

72. Issue Date: **September 21, 1995**

73. Issue Date: **September 21, 1995**

74. Issue Date: **September 21, 1995**

75. Issue Date: **September 21, 1995**

76. Issue Date: **September 21, 1995**

77. Issue Date: **September 21, 1995**

78. Issue Date: **September 21, 1995**

79. Issue Date: **September 21, 1995**

80. Issue Date: **September 21, 1995**

81. Issue Date: **September 21, 1995**

82. Issue Date: **September 21, 1995**

83. Issue Date: **September 21, 1995**

84. Issue Date: **September 21, 1995**

85. Issue Date: **September 21, 1995**

86. Issue Date: **September 21, 1995**

87. Issue Date: **September 21, 1995**

88. Issue Date: **September 21, 1995**

89. Issue Date: **September 21, 1995**

90. Issue Date: **September 21, 1995**

91. Issue Date: **September 21, 1995**

92. Issue Date: **September 21, 1995**

93. Issue Date: **September 21, 1995**

94. Issue Date: **September 21, 1995**

95. Issue Date: **September 21, 1995**

96. Issue Date: **September 21, 1995**

97. Issue Date: **September 21, 1995**

98. Issue Date: **September 21, 1995**

99. Issue Date: **September 21, 1995**

100. Issue Date: **September 21, 1995**



by
Rick Mailloux

Opening the Word of Life

Looking at the word "Lord"

In his great work, *Lord of the Rings*, J.R.R. Tolkien describes a scene where the good King Theoden of Rohan and his army of horsemen, after riding hard for hours, came to a sudden halt. Scouts had spotted a single horseman riding toward them. They now watched as the black speck in the distance grew closer. Finally he came, "a weary man with dinted helm and cloven shield. Slowly he climbed from his horse and stood there gasping." He has news of the movements

of the Dark Lord's army. Not expecting the king (who was at last sight like an old tree bent under the winter snow) to be among these riders, the messenger at last spoke. "Is Eomer (one of the king's captains) here?"

"Theoden had sat silent, hidden from the man's sight behind his guards; now he urged his horse forward. 'Come stand before me,' he said. 'I am here.' The man's face lightened with joy and wonder. He drew himself up to Theoden. Then he knelt, offering his sword to the king. 'Command me, lord!' he cried."

The meaning of the term "lord"

The word "lord" (Greek—*Kyrios*) is a rich one. In Jesus' day it was commonly used as a title of respect or courtesy in addressing a person of position or significance (see John 9:36). An owner of property was called the "lord of the property" or the "lord of the vineyard." People who made decisions over other individuals were called "lords."

Aristotle used the word (*kyrios*) to describe people who had moral authority—strength of character. People who

A new column starting
in January 1996

stood morally firm in times of struggle were called "lords."

But the New Testament writers had much more in mind when they used the word "lord" in reference to Jesus Christ, as we shall see. The best synonym for "lord" is, as the Tolkien story suggests, "authority."

The early Christians had a creed—"Jesus Christ is Lord (*kyrios*) and none other." The word "Lord" became a word for which they died. It was this creed that brought the Christian church into a head-on collision with the Roman empire whose creed was "Caesar is Lord." Christians were unwilling to take the name *Kyrios* and give it to anyone else in earth or heaven; for them Jesus Christ was Lord and nothing would make them say, "Caesar is Lord." They chose rather to die for their faith, and they died in the agonies of the arena, the cross, and the rack. As William Barclay notes, "*kyrios*

daughter, Beth M. Lockerman; a brother, Avery J. L.; and four grandchildren. He was a retired minister, a graduate of Messiah Academy and Messiah College, and attended the University of Buffalo and Winona Lake School of Theology. He was a member of the Eastern Pennsylvania Conference of the United Methodist Church and the Messiah Village congregation, Pa. A memorial service was held at Messiah Village Chapel with Rev. J. Robert Lehman officiating. Interment was in Air Hill Cemetery.

Tribute

Arthur Musser was a faithful servant of God and the church. He served as pastor in the Brethren in Christ Church for 19 years at the Buffalo Mission, N.Y., where he was ordained; Hummelstown, Pa., and Grantham, Pa. Arthur later served United Methodist Churches in West Willow, Telford, and Allentown.

Arthur's ministry was one of steady, faithful service, growing out of his devotion to God. He did not seek attention or honors but simply served where he was, to the best of his ability. He was a good team member, working agreeably and respectfully with others. He was active in community affairs, serving for a time as a volunteer fireman and ambulance worker.

Arthur worked hard to reach goals that would honor the Lord and build up the church. At the Hummelstown Church, when the church was quite small, he and some of the lay leaders had a vision of 100 people attending the church. With much effort, prayer, friendship, and love, the group reached and exceeded that goal. During Arthur's years at the Grantham Church he led the congregation in a major relocation from the chapel in Old Main to the new church building at the present location.

In all of Arthur's ministry assignments his wife Wilma supported and served with him as a co-laborer for Christ.

Our Lord Jesus said that the first and greatest commandment is this: "Love the Lord your God with all your heart and with all your soul and with all your mind." We thank God for Arthur Musser, for in his life and ministry he loved and served the Lord his God with wholehearted devotion.

John B. Hawbaker, Bishop
Susquehanna Conference

Raser: Rudolph L. Raser, born Dec. 23, 1899, son of Jacob and Amanda Lehman Raser, died July 8. Preceding him in death were his wife, Myra (Nissly); 5 sisters; and 3 brothers. Surviving are his wife, Viola (Burkholder); a son, John; 6

daughters, Evelyn Herr, Carol Hensel, Lois Raser, Bonnie Frey, Esther Engle, and Amanda Roston; a stepdaughter, Karen Smith; 22 grandchildren; and 34 great-grandchildren. For 53 years he lived near Dallas Center, Iowa, where he farmed and dealt in livestock. He was a deacon in the Mound Park church for many years, extending hospitality to missionaries and church travelers. He and his wife traveled abroad extensively, visiting missions and their children. Rudolph had lived for 18 years in retirement in California. The funeral was held at the Dallas Center Church with Rev. Earl Engle officiating. Interment was in Dallas Center Brethren Cemetery.

Robinson: Esther Robinson, born Sept. 21, 1927, daughter of Benjamin B. and Grace Gish Zimmerman, died July 12. Surviving are a brother, Ralph, and nieces and nephews. Esther served the Brethren in Christ Church in mission work in Bronx, N.Y. She also worked with God's News Behind the News in St. Petersburg, Fla. She was a member of the Eastlake congregation, Fla., and the Church of the Nazarene. The funeral was at the Nissley Funeral Home with Rev. Henry Ginder officiating. Interment was in Good's Mennonite Cemetery (Pa.).

Romberger: Mary Jane Romberger, born Mar. 13, 1937, in

Harrisburg, Pa., died Aug. 14. Surviving are her husband, Rufus Romberger Jr.; three sons, David W., Jonathan N., and Andrew L.; three sisters; and a stepbrother. Mary Jane was an avid doll maker and collector, and worked beside her husband on their apple cider press. She was a member of the Free Grace congregation, Pa., where the funeral was held with Rev. Edwin R. Kessler officiating. Interment was in the church cemetery.

Sechrist: Constance Joy Sechrist, born Feb. 15, 1954, in York, Pa., died Aug. 11. Surviving are her husband, Jeff Sechrist; two children at home, Andrew and Rebecca; her father, Donald F. Lartz; a brother, Donald; and two sisters, Brenda Sue Godfrey and Pamela A. Loss. The family moved in 1989 to New Mexico to serve at Navajo Mission, where they lived until 1993. They then moved to the town of Bloomfield where Connie was an involved parent with the soccer board, the Boy Scouts, Brownies, and Girl Scouts. She was active in the Light of Life Mennonite Church as Sunday school superintendent, teacher, and helper. Services and interment were at the Brethren in Christ Navajo Mission with Rev. Ben Stoner officiating.

was the one word for which Christians were ready to lay down their lives."

The word "lord" in its full theological sense means that Jesus Christ is the one supreme in authority (Matt. 28:18), the sovereign (1 Tim. 6:14-16), Creator (1 Cor. 8:6), God himself (John 20:28, Phil. 2:11), one deserving of reverence and worship (John 9:38). It is, in short, a word that declares the true character of Jesus Christ. It declares that Christ is master and all of his followers are willing bond-servants. The word has in it a flavor of "absolute possession" along the lines of 1 Cor. 6:19-20 ("...you are not your own. You were bought at a price."). "Lord" became the most commonly used title for Jesus after his resurrection.

In the Christian sense, the name Lord speaks of Christ's deity and dignity; his absolute sovereignty and authority; his conquest over death (Phil. 2:9-11); his rulership over all aspects of life and faith. He has no equal. He has never been and never will be outranked or overthrown. He is unconquerable.

Application

We should not use the term "lord" lightly. To call Jesus "Lord" means that no other person (or thing) in our life has a place of authority like he does.

When we call Jesus Lord,

- We affirm our allegiance to Christ. "Lord, you have my trust, my loyalty."
- We bow to Christ's authority over us. Our decisions pass through the screen or grid of his moral will (i.e., like Matt. 6:33). We give him our obedience even when all trace of him seems to have vanished.
- We commit to him all we are and have and hope to be. Our past, present, and future dreams and hopes are under his lordship.

• We dethrone our own will and way. By this I mean we are willing to release or let go of those things in our lives that are opposed to his way. We humbly seek first the Kingdom (Matt. 6:33); we seek to put Christ in the center of our world where only he really belongs.

In the book *Hope in the Fast Lane*, Keith Miller gives a model that I have found to be helpful as I daily seek to "live under the lordship of Christ." From his simple plan I seek to do the following each day:

1. Thank God for one specific thing or person. This makes my faith specific as I choose what I'm thankful for.

2. Commit my whole life to God—putting the past (with its failures) and the

future (with its fears) in his hands and specifically surrendering this day to him.

3. Ask God to let me know his will for me for this particular day, and in specific occurrences throughout the day.

4. Ask God for the strength and courage to do his will this one day and to trust him for the results.

5. Name one person I am going to contact today by personal visit, telephone call, or letter. I do this to move out of my natural tendency to be self-absorbed and as a way to try to share Christ's love with another—to give away the love which I am receiving from the Lord.

6. Read a segment in a daily devotional book and/or the Bible.

The chorus says: "King of kings, Lord of lords, Jesus is Lord of all. All my pos-

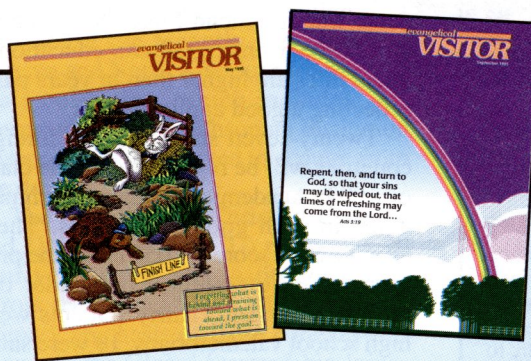
sessions and all my life, Jesus is Lord of all."

Another puts it: "Jesus, Jesus, Lord to me, Master, Savior, Prince of Peace; Ruler of my heart today, Jesus, Lord to me."

That's great theology. The authors understand the word "Lord."

When we call Jesus "Lord," we give him full authority. Have you done that today? Not to "make him Lord" (he already is that), but to simply allow him to be what he already is in you.

Rick Mailloux lives near Goshen, Ind., with his wife and three children. Rick is the former pastor of both the Christian Union and the Nappanee Brethren in Christ congregations.



In this world, where hundreds of magazines are published, **one** magazine is published especially for **you**: the **EVANGELICAL VISITOR**.

Every month, the EVANGELICAL VISITOR brings you...

- ✓ feature articles on timely themes
- ✓ inspiring "Special People" or Congregational Snap Shot stories
- ✓ news of Brethren in Christ Missions around the world
- ✓ regular columnists

Use this form to renew your subscription or give a gift

You may subscribe (or renew) through your local congregation during the **Visitor** fall subscription campaign. Or mail the following information, along with a check, to: **Evangelical Visitor**, P.O. Box 166, Nappanee, IN 46550

I.D. Number (from your mailing label) _____ Today's Date: _____

Your Name _____

Address _____

City _____ St/Pr _____ Postal Code _____

Check one:

- ☐ New subscription for yourself \$10.25 (\$12.25 Cdn)
- ☐ One-year renewal for yourself \$12.00 (\$14.50 Cdn)
- ☐ Two-year renewal for yourself \$21.50 (\$26.50 Cdn)
- ☐ Three-year renewal for yourself \$30.00 (\$38.50 Cdn)
- ☐ Five-year renewal for yourself \$48.00 (\$60.00 Cdn)
- ☐ **LIFETIME SUBSCRIPTION \$180.00 (\$225.00 Cdn)**
- ☐ **Please send a gift subscription \$10.25 (\$12.25 Cdn) to:**

Name _____

Address _____

City _____ St/Pr _____ Postal Code _____

10/95

Teens In Missionary Service



**Nails and paint can help build
Stronger relationships
...with the Lord
...with each other
...with people in need**

At a T.I.M.S. servant project, you and your teens can experience putting faith into action in a practical way. You will reach out and meet the needs of people unable either physically or financially to help themselves, and grow in your own faith at the same time.

Though the work is important, it is only secondary to sharing your faith through building relationships with host families, while being challenged to a closer relationship with God and your team. You and your teens will never be the same.

Teens In Missionary Service

Yes, send me free information on T.I.M.S. opportunities. *(Please print clearly).*

Name _____

Address _____

City _____

State _____ ZIP _____

Daytime Phone (____) _____

Evening Phone (____) _____

Church Name _____

My primary interest is *(check one)*:

- ☐ Individual trip information
- ☐ Senior High group
- ☐ Junior High group
- ☐ Help during a camp week

Mail form to:

Christian Retreat Center
R.D. 1, Box 13-A
East Waterford, PA 17021

MESSIAH COLLEGE NEWS

Messiah has record-breaking incoming class

Messiah College's class of 1999 is going to be the largest in the history of the college. There should be over 680 new students this fall, which represents 85 more than last year. Full-time enrollment will most likely approach 2,400.

According to Bill Strausbaugh, vice president of enrollment management, "It is gratifying to know that so many students want to attend Messiah to receive an excellent undergraduate education." Yield rates are higher than in years past, reflecting a good applicant pool.

Twenty-seven states and ten foreign countries will be represented in the class of 1999. Academically, these freshmen come in with good credentials. Their average SAT score is 1050 under the previous scoring system, 1140 under the recentered system. Thirty students were high school valedictorians, 19 were salutatorians, three were National Merit Scholar Finalists and two were semi-finalists, and 54 were in the top two percent of their high school class. Messiah will provide \$2 million in merit-based aid to students in this class and another \$4.4 million on merit combined with need. In addition, Messiah awarded 10 Founders Scholarships and four full-tuition Scholars Scholarships.

Growth in enrollment has been accompanied by a growth in programs and facilities. Three new majors were added last year to the over 40 majors Messiah already offers. Due to the increasing interest in the sciences, an environmental science major is now being offered, in addition to new degree programs in philosophy and therapeutic recreation.

Although business and education remain the most popular majors, the Natural Sciences Department has been the fastest growing major in the last couple of years. To cope with the growth, an addition to the Kline Hall of Science is planned. Noel Falk, chair of the department, stated that "the added space will help us to serve students better with more labs and research facilities."

The Nursing Department, which has grown 25 percent in the last three years, will also benefit from the added space. Sandra Jamison, department chair, says that "Nursing is a professional program and we need a professional look. We can shape an identity with more space and become more efficient as well." She added, "I believe that nursing is a front door to the local community, and this addition to Kline will help us better serve our students as well as the Harrisburg area."

Even though philosophy will never represent a large amount of students, the college thinks a significant commitment to strengthen its humanities offerings is important. Assistant professor of philosophy Caleb Miller feels that a philosophy major is an important addition. "Philosophy is an integral part of a liberal arts education, because it takes a look at the whole picture in a way that no other dis-

HOW TO APPLY TO MESSIAH

Students who wish to apply for admission to Messiah College for the fall of 1996 should apply now. Here are four steps to follow:

1. Write or call the Admissions Office, Messiah College, Grantham, PA 17027, (717) 691-6000, and request an application and current catalog.
2. Complete and submit the Messiah College application.
3. Ask your guidance counselor to send us an official transcript of your courses, grades, and standardized scores. We will accept either Scholastic Aptitude Test (SAT) or American College Testing.
4. Ask your pastor or church youth director and a professional person who knows you well to complete a recommendation and send it to us. Recommendation forms are included in the application booklet.

Messiah College operates a "rolling admissions" policy, which means that the Admissions Committee reviews and acts upon an application as soon as the application and supporting materials (recommendations and academic records) are received.

cipline does and forces us to ask fundamental questions," he said.

The record number of students means that this fall more of them will be tripling up in dormitory rooms designed for two. Two dormitories, Hess and Miller, will be connected by a central lounge and a 180-bed addition to be completed by December to alleviate crowding.

Messiah to participate in global stewardship initiative

Messiah College has been selected to participate in The Pew Global Stewardship Initiative. Over the next two years, 12 colleges and universities of the Coalition for Christian Colleges and Universities will engage in a series of projects exploring a variety of environmental problems and solutions. The grant of \$200,000 from The Pew Charitable Trusts will fund 18 interdisciplinary projects and several information-sharing conferences.

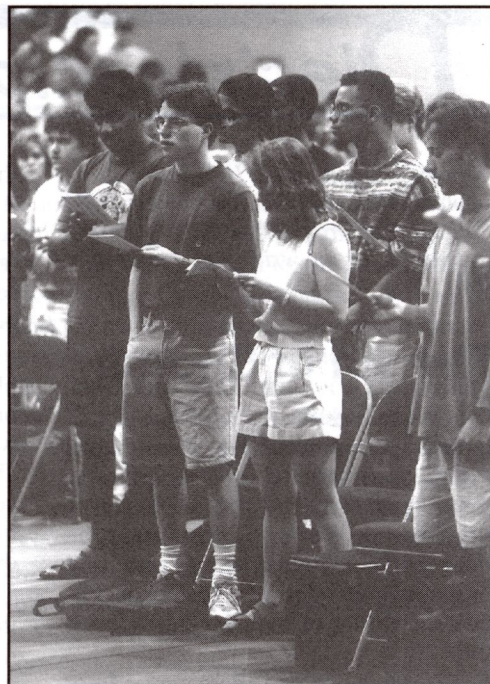
Dr. Joseph Sheldon, professor of biology and director of the environmental science program at Messiah, prepared a proposal that addresses the Judeo-Christian environmental ethic as it is expressed in the college's Community Covenant. The college's participation in the Initiative will not be limited to the specialized fields of environmental science and environmental engineering, but will range from literature and the arts to politics and the social sciences.

A major goal of this program is to implement the initiative's goals throughout the general curriculum of the college. Dr. Sheldon feels that this is important because he, like most experts in the field of environmental science, believe that long-term solutions to environmental concerns will not come from the fields of science and technology. Instead, these permanent solutions must come from a society that operates from "a world view that is compatible with global sustainability."

The way to instill such a world view in students is to integrate the Judeo-Christian environmental ethic into all aspects of the curriculum. With this effort, Messiah intends to provide opportunities for graduates to move broadly into the environmental arena—an area which has historically been ignored by the church.



Brubaker Auditorium could not contain the entire campus community during convocation chapel at Messiah College on August 29. Students overflowed into the aisles and out into the hall when approximately 2,600 community members assembled for the opening of the 1995-1996 academic year.



The most concentrated focus of the proposal centers on the newly-created environmental science major. In addition, two minors within the Natural Sciences Department are in the process of being created; environmental science and environmental studies.

To support this new major and its supporting minors, a major addition to Kline Hall of Science is planned. This \$3.5 million addition will house the recently acquired African and North American Mammals collection, which includes pieces which the Smithsonian Institution unsuccessfully attempted to acquire from the donor.

The Coalition for Christian Colleges and Universities (CCCU) represents 90 four-year liberal arts institutions from across the United States and Canada. A primary emphasis of these colleges—as shown in the Global Stewardship Initiative—is the integration of scholarship, faith, and service.

The Coalition's twelve Global Stewardship participating institutions are: Azusa Pacific University (Calif.), Bethel College (Minn.), Calvin College (Mich.), Dordt College (Iowa), Eastern College (Pa.), Houghton College (N.Y.), King's University College (Alberta, Canada), Messiah College (Pa.), Montreat-Anderson College (N.C.), Northwestern College (Iowa), Taylor University (Ind.), and Westmont College (Calif.).



Brethren in Christ History and Life

The August issue of *Brethren in Christ History and Life* is devoted entirely to the Brethren in Christ and Mennonite Central Committee. Articles include the story of the relationship between the two groups (by Nancy Heisey), a study of the wives of Civilian Public Service men during World War II (by Mary Jane Heisey), another study of Brethren in Christ who have served with MCC (by Ray and Wendell Zercher), an account of MCC and the Brethren in Christ in Zambia and Zimbabwe (by Doris Dube of Bulawayo), and an evaluation of Brethren in Christ participation in MCC (by Canadian Ron Mathies, chairman of MCC).

This journal issue was designed to be part of the 75th anniversary of MCC.

Single copies may be obtained by sending a check for \$5.00 (made payable to the Brethren in Christ Historical Society) to the Brethren in Christ Historical Society, Messiah College, Grantham PA 17027. (The price includes tax, postage, and handling.)

Discipleship for the 21st Century

Column editor's note: I gratefully acknowledge the contribution of Rev. Fred Holland, who provided seed thoughts and motivation for the writing of this article. SMB

The sin of Sodom

For centuries the name of this city of ancient Canaan has been synonymous with sexual debauchery, specifically homosexual acts. This became so generally fixed in Western thought that the word "sodomy" found its way into legal terminology in referring to behavior considered worthy of punishment by society.

The reputation of Sodom comes from the story recorded in Genesis 19. A reading of this story reveals that the reputation is deserved. We recoil in revulsion and disgust. How heinous! How deserving of

the calamity which destroyed the city! And we rightly feel concern for our own society because of increasing prevalence (at least increasing prominence) of homosexual behavior and all sorts of sexual behaviors called sinful by the Scriptures.

But homosexual behavior is only part of the list of Sodom's sinfulness. The prophet Ezekiel (chapter 16) explains why the Lord did away with Sodom: They were "arrogant, overfed, and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me."

It's startling to discover lack of help to the poor on the same list as homosexual deeds as reasons why Sodom deserved destruction. But there it is. Both are offensive to God. From the wording of Ezekiel 16:49-50, one might even make the case that lack of help to the poor was Sodom's more grievous sin.

We need to remember Ezekiel's explanation as we observe, and perhaps join, the current social and political debate. Strong winds of disregard for the poor are evident, and are finding expression in the posturing and legislating of many politicians.

Reorganizing, improving, or finding better ways to help the poor are not inconsistent with the Divine mandate. Let us not hesitate to exchange present programs for better ones. Where private charity can be applied, let's do it. But the problem is large, and requires the efforts of the entire society. A society which turns away from helping the poor stands under God's disapproval and risks his judgment. We Christians need to be careful lest we aid and abet anything which God detests.

Samuel M. Brubaker lives in Arcanum, Ohio.

New!

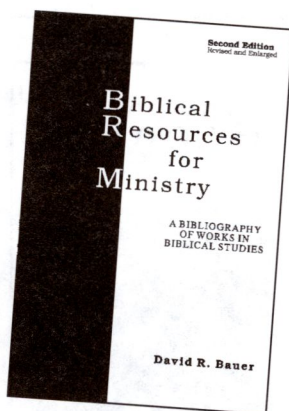
Your pastor would appreciate this book!

from Evangel Publishing House

Biblical Resources for Ministry

A Bibliography of Works in Biblical Studies

David R. Bauer



"I am amazed at the completeness of *Biblical Resources for Ministry*.... I would have given a great deal to have had such a resource when I started my ministry."

David A. Seamands

"...its scope is comprehensive and its listings are well chosen. I recommend it highly...."

Robert A. Traina

\$7.95 paper 144 pp. 0-916035-62-X

Request at your local bookstore or order directly from

Evangel Publishing House
1-800-253-9315



2000 Evangel Way
Nappanee, IN 46550

Focusing our Mission...

continued from page 30

the journey which may be more important than the destination."

By working through the implementation of our vision, there will be great rewards, just as Jesus promised: "Give and it will be given unto you...." When we give of our discretionary resources, which include our time, talents and finances, there will be promised results. To quote James Lord again, "A shared vision is one of the best ways to create and sustain enough energy to redefine your organization in the eyes of the community—so it can attract people of greater stature and financial resources of a greater magnitude than ever before."

The benefits of energizing the vision on a congregational and individual basis will also energize the congregation and the individual. Together we can accomplish the vision and reap many benefits at the same time. Jesus promised; how can we fail if we comply with his conditions for the promise? Let's discover his power to fulfill his purposes and his rewards for faithfulness in the stewardship of our resources focused on the vision. We will be energized with a purpose.

Onesimus

Dear Paul,

I've noticed that if I talk to people long enough, they eventually look at me strangely and ask, "You're not from around here, are you?" I think the first time was after my acting debut in a high school play. Not only was I unconvincing as an *Oklahoma* cowboy, but it was obvious that, unlike most of my fellow students, I wasn't originally from the Dead Sea area.

It seems that most people have a bizarre fascination with establishing where something or someone comes from. I remember wandering around an international grocery store with a friend a few years ago, trying to guess the origin of different foods without looking at the labeling. That's great for cheese and crackers, but I'm not sure how I feel about people doing that with me. Would you believe I was pegged as both a Canadian and a Texan the other week? Texas!!?

I occasionally find myself wondering if people can locate me spiritually any better than they can geographically. One of my old roommates used to get discouraged because people couldn't tell at a glance he was a Christian. While I agree with him that there should be a visible difference between us and the world, I'm not sure it's realistic to expect an automatic and universal recognition. If people didn't recognize Christ as the Son of God, is the "Wow, that guy on the other side of the street is obviously on fire for God" recognition possible? What's the difference in appearance to the uninformed between a Christian and somebody simply living a good moral life? I had a friend who once commented, "Don't take this the wrong way, but you seem so moral. I never guessed you'd be so much fun." It was our first date and we had just climbed five stories of scaffolding in the rain. Yeah, moral—thanks, I think. Maybe I should get an ichthys tattooed on one of my biceps.

My thinking is that people see what they're looking for, and if they don't know God, they're likely to not recognize aspects of God. For example, it was day three of my end-of-the-summer backpacking trip when one of my companions asked what the surrounding landscape said to me about God. One of your thoughts from your letter to the Romans was the unspoken background for the question; "For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse." I looked around at the lakes and the surrounding peaks and answered, "What is man that you are mindful of him...?" It was the first time that I've ever thought that God should have quit at noon on the sixth day. One of us commented on the fact that a lot of people would see only water and rocks and miss the Creator behind them. It's been said that "He who belongs to God hears what God says. The reason you do not

hear is that you do not belong to God." We decided that people probably wouldn't see God if they didn't know him. (Sure enough, the only person we talked to was pondering the patient nature of eight-hundred-year-old pine trees.)

On the other hand, it has been fairly easy for me to identify other Christians where I work. It hasn't exactly been automatic, but has come after talking with them for a fairly short period of time. I think that's the way it should be—if the sheep recognize the Master's voice, it only makes sense that they recognize the sound of other sheep. I'm not sure what the rest of the people at the office think. A lot of them know I'm involved in a church, but think that going to church has no more significance than going to the movies. I've tried to explain it to a couple of them, but they're more dogmatic in their unbelief than I am in my belief.

I sometimes wonder if I'm too laid back about sharing my faith. Part of the reason I'm not more aggressive about wit-

nessing to people is because people tend to label others or put them into some sort of ideological box. It seems we have to walk a fine line between being labeled as extreme fundamentalists and a Christianity that means nothing at all. My only concern with being labeled is that it's then very easy for people to dismiss everything associated with us, including God himself.

"Thus monasticism became a living protest against the secularization of Christianity and the cheapening of grace. But the Church...succeeded in relativizing it, even

using it in order to justify the secularization of its own life. Monasticism was represented as an individual achievement which the mass of the laity could not be expected to emulate." Bonhoeffer was talking about the Reformation, but the same thought applies today. I'm sure people are very glad that the Church exists as a sort of worldly conscience that justifies their withdrawal from God. Most have no intention of following Christ—not that they even know what all that would involve—while others are diverted into a feel-good "cheap grace" Christianity. Real discipleship is beyond expectation.

You know I'm not one to smack people on the head with my Bible, but I have this crazy idea that if I can live an authentic Christian life, I'll end up disturbing people enough that we can talk about why I do certain things. Instead of relegating me to a religious box and making allowances for me, they'll unwittingly ask, "You're not from around here, are you?" and I'll say, "Why no, I'm not. I'm from this other kingdom. Let me tell you about it."

Grace and radical peace,
Onesimus

*...they'll
unwittingly
ask, "You're
not from
around here,
are you?"
and I'll say...*

Readers may correspond with Onesimus by writing to him c/o the *Evangelical Visitor*, P.O. Box 166, Nappanee, IN 46550. Letters to Onesimus may be published unless they are marked "Personal—Not for Publication."

Focusing our Mission

Energizing the Vision

by W. Edward Rickman

"It just keeps going and going and going!" Recognize that phrase? Most everyone has become familiar with this phrase from the TV commercial featuring the "Energizer® bunny."

The questions that always come to my mind are: "Where is he going?" "Where did he come from?" "What is he energized for?"

Perhaps the simple answer is that the only purpose of the Energizer® bunny is to keep marching and beating his drum.

That's also an apt description of organizations that are stalemated in their purpose, growth, and vision. They seem to have just enough energy to keep marching and beating the drum, but no one seems to know where they came from, where they are going, or why they are going there. And, I might add, they don't know what the drum beat is all about.

But that is not the picture of a dynamic and visionary church. That is not the picture of the people of God who are committed to the fulfillment of the Great Commission of our Lord and Savior Jesus Christ.

During the last year, the Brethren in Christ Leadership Council has prayerfully and diligently worked to formulate a "vision" to focus our mission over the next five years: "250 Growing, Discipling, and Sending Congregations by A.D. 2000." That vision describes who we are, where we are going and what our "drumbeat" is all about.

Now it's one thing to *develop* the vision—it's another thing to *energize* that vision. It is imperative that the total church feel the urgency of the vision, the personal commitment to the vision, and the resultant energy that is produced through focusing our united efforts on fulfilling the vision. How does this happen?

There is a very deliberate and meaningful process which is necessary to energize a vision. There is little value in a vision unless it is energized.

Over the course of the last couple of years, countless people have indicated their desire to have the leadership of the

church articulate a direction, a purpose, and a vision for the church. This expression underscores the biblical model of developing a vision. Significant time was spent in prayer and seeking God's direction for the development of the vision. The words of Scripture remind us of the importance of energizing the vision: "Write the vision, make it plain..., so that whoever reads it may run." (Habakkuk 2:2 NIV alt.) The gap between the "writing" of the vision and the "running" with the vision is what we need to address. It is also what I would call the "energizing" process. The following steps will accomplish that purpose.

Faith in the vision

Faith implies a sense of mental assent to the truth and the integrity of an idea. In this case it is the acknowledgment that Jesus said, "I will build my church!" It is mentally accepting the truth that, under the Great Commission, every church should be "growing" through conversion of sinners to faith in Christ. Every church should be involved in "discipling" all believers to prepare them to worship and serve wholeheartedly in the cause of Christ. Every church should be "sending" those who are disciplined to serve Christ at home and abroad as well as using their resources for sending them out and supporting their ministries. The urgency of this biblical mandate is reinforced with the date of 2000 A.D. in the vision statement.

All of this is within the scope of our mental picture of what the church should be. However, a mental picture is only the first (but very important) step in energizing the vision. As James G. Lord said, "A vision is more than the future as we imagine it might turn out. It is a *willed* future—a picture of the future as we want to make it." That leads to the next step.

Conviction for the vision

There must be a conviction that God not only instructs us, he also empowers us. Conviction is grasping the truth that God is God and that he can do what he says he can do *through us*. When God says he can and will supply all of our needs, true faith says: "I'm convinced it is true. God can do anything!" That's conviction!

But conviction is still not enough.

According to James 2:19, even the demons are convinced that God is God and shudder at the thought of him. But they are not committed. For faith to do what it is supposed to do to "energize" the vision, it must move from conviction to commitment.

Commitment to the vision

I recently heard an avid rock climber describe what happens when you get about halfway up the face of a vertical cliff and you begin to run out of handholds and there are no convenient places to drive your pitons. You reach a point where you must either decide to abort the climb and retreat back down the face of the mountain, *or* you have to make what mountain climbers call "your commitment move." That "commitment move" might have some risk involved, but it's the only way to fulfill your vision and conquer the mountain.

Our Christian faith must move beyond conviction about God to commitment to him.

Faith commitment is investing everything a person is and has with God.

Response to the vision

Vision faith that blossoms into conviction and moves to commitment always results in response. That response is *action!* It's doing something about it—living accordingly—doing what God says.

In order for us to accomplish the Brethren in Christ vision, every congregation will need to progress through each of these steps to "energize" that vision.

The beauty of this vision is the ability of every congregation and every constituent to help shape the vision in each community. The actual implementation of the vision will be unique in each congregation, but nonetheless powerful and productive. As James Lord has said, "What makes a vision so energizing is the process of creating the vision. That is

continued on page 28



W. Edward Rickman is executive director of Brethren in Christ Stewardship Services.

Evangelical Visitor

Editorial

Now it's up to you.

WHAT IS THE PURPOSE of the *Evangelical Visitor*? It seems that everyone has a slightly different opinion.

Many people expect the *Visitor* will provide thought-provoking articles which stimulate the faith of individual readers, giving a Christian perspective to everyday problems of family living. Some see the *Visitor* as a "family newsletter," helping members of the family who are scattered across North America and around the world to keep in touch with one another.

There are those who think the primary role should be to report the "official policy and actions" of the denomination, communicating the goals and decisions of elected leaders and governing groups to the general membership of the denomination. In contrast, others urge the *Visitor* to provide an open forum in which readers discuss with each other their ideas of what it means to be faithful Christians in contemporary society—even if some of those ideas may seem a bit controversial.

In actual fact, the *Visitor* plays all of those roles. Published once a month by and for the Brethren in Christ Church...

(1) the *Visitor* carries articles designed to teach, challenge, inspire, and motivate readers to a deeper walk with Christ and involvement in the ministries of the Brethren in Christ Church.

(2) the *Visitor* carries news articles informing readers of events in the North American church and the church around the world.

(3) the *Visitor* carries informational releases from our denominational leadership team, informing the members of the Brethren in Christ Church of the vision, goals, and programs of the denomination.

(4) the *Visitor* provides a forum for readers from across the church to share their individual perspectives with the rest of the church on a wide range of issues related to the Christian faith and our life and ministry in the world.

For more than 100 years, the *Evangelical Visitor* has played a role in helping to forge and maintain the identity of the Brethren in Christ Church. It has been a means of spiritual growth for countless readers. It has been one of the resources God has used to build up his church for ministry in our world.

In a very real sense, the continuation of the *Visitor's* ministry depends on you. Writers can put their thoughts and views into words; we can edit those words, craft them into page layouts, and publish the magazine. But unless *you* subscribe to the *Visitor*, the process stalls.

- You may be new to the Brethren in Christ—you'll learn about the church.
- You may have been active in the church for 50 years—you'll keep in touch with old friends.
- You may not enjoy reading, or have very little time—the articles are fairly short and we try to avoid a lot of "heavy theological jargon."
- You love Jesus and want to be used by God—you'll find encouragement for your personal spiritual growth and opportunities for service.

Many congregations have an "Every Member" plan for subscriptions. Others conduct a fall subscription campaign, encouraging individuals to subscribe through the church. Of course, you can contact our office directly, using the form on page 25.

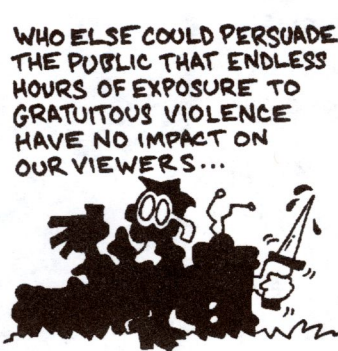
The *Visitor* is your magazine. I invite you to subscribe (or renew) today.

G

IF YOU are not a current subscriber and received this as a sample copy through your congregation, I invite you to sign up for a one-year trial subscription. The cost is only \$10.25 (\$12.25 Cdn) for twelve issues. A one-year renewal is only \$12.00 (\$14.50 Cdn)...less than the price of a cup of coffee and a doughnut (or bran muffin) per month.

 **Pontius Puddle**

Bulletins and newsletters reprinting "Pontius Puddle" must pay \$10 for each use to Joel Kauffman, 111 Carter Road, Goshen, IN 46526.





Family Ideas:

Activities for Everyone

Ice Cream Cone's Birthday

Celebrate the birthday of everyone's favorite—the ice cream cone. Italo Marchiony filed a patent for a cone to hold “ices” on September 22, 1903, which later became popular at the 1904 St. Louis World's Fair. But you can pick *any* day to celebrate the ice cream cone.

If you have or can borrow an ice cream maker, plan a family ice cream party. As family members help make the ice cream, talk about how God provides milk and other foods for us. If you have elementary school children, make this an Ice Cream Cone Birthday Party. Let each child invite a friend.

Serve your ice cream by putting a scoop in a foil or paper muffin cup. Place a cone on top of the scoop, like a hat on a clown. Put M&M's™ on the ice cream to make the clown's eyes, nose, and mouth. Before you eat your treat, have one of the children thank God for ice cream. As children eat, talk about how God helps people prepare food in ways that are interesting and different.

Family Tree

God planned for families, so every child would have someone to love and care for him or her. To remind you of how much family you have, make a “family tree” on a big poster board.

Have the children draw pictures of family members they know well, but be sure to include the names of other relatives who have died or live far away. While drawing the tree, pass on little stories about your childhood, about relatives on the tree, and about your family's history.

Hang the family tree in a prominent place, gathering around it for a prayer for the family God has given you.

Neighborhood Missionaries

Talk a walk around your neighborhood. As you pass each house or apartment building, ask: *How can our family be missionaries and bring God's love to the people who live there?* The question need not be totally answered during the walk—

just start the thinking process, then finish the discussion at the next family meal.

Reactions might include: “We don't even know who lives there!” or “I'm afraid of those people; I couldn't talk to them about Jesus.” Some ideas might come up: “That teenager is always in trouble; maybe we could invite her to our youth group so she could meet kids who try to follow Christ” or “That old man always looks so lonely; maybe our family could take him a dessert and sing him some of our Sunday school songs.” Try to come up with at least one new way to reach out in Christ's name to one of your neighbors.

Prayer Power

Each person in your family needs God's power all the time, but sometimes more than others. On a calendar, write down one incident that is coming up for each family member who could use an extra special helping of God's power: a work deadline for Dad, a speaking engagement for Mom, a chemistry exam for Jessica, a big soccer game for Andrew, the first day of piano lessons for Amy.

Encourage each family member to pray about these events whenever they come to mind, and include these things when you pray together as a family. After the day arrives, have a report from the person. Did God give extra power? Do you feel that the prayer helped? Did you give God the credit in any way?

Excerpted from Storehouse of Family Time Ideas (David C. Cook Publishing Co.) by Dave and Neta Jackson. Article courtesy of David C. Cook Church Ministries Group.

COMING IN FUTURE ISSUES

- Avoiding the “Perfect Parent” syndrome
- Family loyalty: Being true to each other
- Ministry at La Calzada
- Unused power
- Navigating the road map of life
- The tough teachings of Jesus
- How to pray for evangelism

